



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

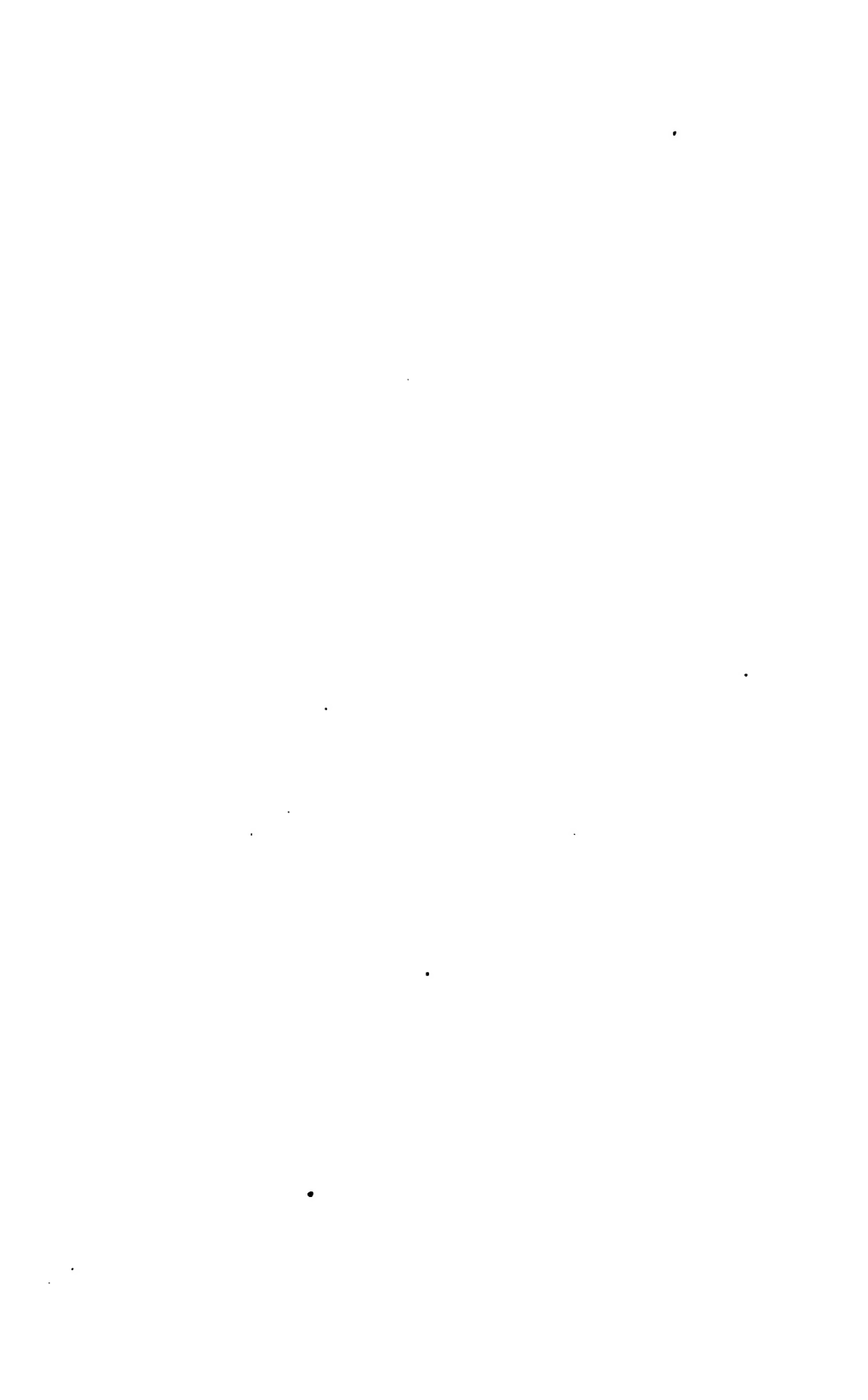
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



U







THE
EPISTLES OF ST. PAUL

TO THE
CORINTHIANS:



WITH CRITICAL NOTES AND DISSERTATIONS.

BY ARTHUR PENRHYN STANLEY, M.A.

CANON OF CANTERBURY;

LATE FELLOW AND TUTOR OF UNIVERSITY COLLEGE, OXFORD; AND AUTHOR OF
THE "LIFE OF DR. ARNOLD," AND "BISHOP STANLEY."

IN TWO VOLUMES. — VOL. I.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.

1855.

101. c. 2.

LONDON :
A. and G. A. SPOTTISWOODE,
New-street-Square.

P R E F A C E.

IN many respects every commentary on the Epistles of St. Paul must traverse the same ground, and pursue the same plan. But, partly as a justification of entering afresh on a field so often trodden, partly as an explanation of the design of this work, it may be advisable briefly to state the peculiarities of the Apostle's argument generally, and of these two Epistles in particular, which I have endeavoured to bear in mind:

Unlike the style of regular treatises, the language of St. Paul's Epistles partakes in an eminent degree of the roughness and abruptness of the most familiar letters, whilst it also labours with the fervour and vehemence of the most impassioned oratory. Dictated for the most part, not written, his Epistles partake of the character of speeches rather than of compositions. He is in them the speaking Prophet, not the silent Scribe. He almost always conceives himself as "present in spirit;" as "speaking" to his readers face to face; his Epistle, in his mind, becomes himself; and through it he appears among them as Elijah before Ahab, as himself before Felix. Every sentence is aimed at some special object — is influenced by some immediate impulse — is lit up

by some personal joy, or darkened by some personal sorrow or apprehension. For this reason it is necessary, beyond what is required in ordinary writings, to keep constantly before us both the Apostle and his readers; what they expected from him, what he expected from them, and what was the mood or association with which he dictated, not merely the Epistle in general, but, so far as we can ascertain, each particular portion.

Further, the Apostle's style is of that irregular and complex kind which often requires an analysis of every particle of a sentence, in order to exhibit its structure and purpose. In some respects its outward aspect closely resembles that of two men, very different from each other and from him — Thucydides and Oliver Cromwell. In all three there is a disproportion between thought and language, the thought straining the language till it cracks in the process—a shipwreck of grammar and logic, as the sentences are whirled through the author's mind—a growth of words and thoughts out of and into each other, often to the utter entanglement of the argument which is framed out of them. In the case of St. Paul, there are also peculiar forms of speech, which he finds it impossible to resist, and which whilst, from their frequent recurrence, they help to explain each other, almost always act with disturbing force on the sentences in which they occur. Such, for example, is his habit of balancing two parts of a sentence against each other—the joint product, as it were, of the Hebrew parallelism and the Greek syllogism or dilemma. Or again, the unexpected burst into doxology or solemn asseveration. Or the appro-

.

priation of the arguments of those against whom, or for whom he is pleading, to his own person — the “transferring” to himself “in a figure” what properly belongs to others. Or the long digressions, almost after the manner of Herodotus, suggested by a word — a reminiscence — an apprehension. Or the sudden rise into successive stages of flight, through the various stages of spiritual life, not halting till he reaches the throne of God.

Yet further, it has been attempted to follow out, not only the train of argument and the construction of sentences, but the image presented by each separate word. Never was there a truer description of any style than that which Luther gives of the style of the Apostle: “The words of St. Paul are not dead words; they are living creatures, and have hands and feet.” Each word has, as it were, a law, a life, a force of its own. It has grown up under the shade of some adjacent argument, or it has been tinged with the colouring of its Hebrew original, or of some neighbouring passage in the version of the Seventy, or has been animated with a vigour before unknown, through the Christian and Apostolical use to which it is now for the first time applied. And it propagates itself through new sentences, words, paragraphs, chapters grown out of it as out of some prolific seed of the natural world.

Yet again, the arguments and words of the Apostle, unlike those of common writers, have furnished materials for systems, for opinions, for doctrines, for practices — sometimes rightly, sometimes wrongly deduced from them — but still so far connected with them, that the image of the Apostolical Epistles can never be com-

plete, unless we note the associations with which the lapse of many centuries has invested them.

And, finally, there is hardly any considerable section of either of these two Epistles (but especially of the first) that has not exercised some important influence, or contained some important lesson, for all the future history of mankind — some truth, which is here for the first time clearly set forth — some duty, which is here most energetically urged — some trait of the Apostle's character, which is here most completely illustrated.

On the other hand, I have made no attempt to go beyond this. To enumerate the conflicting interpretations of each passage, except where the various interpretations themselves are necessary to represent the meaning or complete the history of the passage — to frame new systems from the text of the Apostle — or to justify and attack existing systems by his language — would be to divert the reader's attention from the one object which is intended to be presented to him. Such a course will, perhaps, disappoint some readers; but it is a course which may safely be left to vindicate itself. Not only must we remember, according to the old saying, that the Scripture is its own best interpreter; but also that, by being left to interpret itself, it actually yields new instruction which else would be lost or overlooked. To any one who thus carefully endeavours to reproduce "the argument, the whole argument, and nothing but the argument" of the Apostle, the page, which before seemed dead and colourless, will be lit up at once by living pictures — by the lights and shades of many trains of complex thought, which belong strictly to its history, and can only be arrived

at through a study of its history. Words and ideas which have often been confined to the use of particular sections or parties of the Church, when seen in their original meaning and connexion recover their independence, and seem to have once more a long race to run through the mouths of many generations. The direct, practical, personal application which the Apostle's arguments had, at the time when they were originally used, if at first sight it might seem to limit the universality of their meaning, on second thoughts opens, deepens, and widens their application a hundred-fold, in proportion as we see the close connexion which they had with the practical life of man.

Thus much would apply to most, if not to all, of the Pauline Epistles. The two Epistles to Corinth have a special interest of their own. In the first place, they are, in one word, the *historical* Epistles. The First Epistle to Corinth gives a clearer insight than any other portion of the New Testament into the institutions, feelings, opinions of the Church of the earlier period of the Apostolic age. Written, with the exception of the two Epistles to Thessalonica, first of any of St. Paul's Epistles, and, so far as we know, first of any of the writings of the New Testament, it is in every sense the earliest chapter of the history of the Christian Church. The Second Epistle, though possessing less of general interest, is yet the most important document in relation to the history of the Apostle himself. No other portions of the New Testament throw an equal amount of light at once on his personal character and feelings and on the facts of his life. The illustrations which the First Epistle furnishes on the general history of the Apostolical

Church, the Second Epistle furnishes on the biography of St. Paul. Both these lessons it has been the purpose of the following pages to draw out as fully as possible.

It may be further remarked, that the two Epistles to the Corinthians disclose a remarkable passage in the Apostle's life, as a distinct whole. The incidents, on which the two letters turn, have a continuous interest—a beginning, middle, and end of their own. Something of the same kind may be seen in the Epistles to the Thessalonians, and also in the four Epistles of the Roman Imprisonment. But in none can we trace so clearly, as in the two successive addresses to Corinth, the fluctuations of feeling—the change of plan—the effect produced by the tidings from his converts on the Apostle—by the conduct and words of the Apostle on his converts. Writers of fiction sometimes tell their story through epistolary correspondence. The story of the real life of the Apostle is told through the medium of the two letters to the Corinthians; and it has been here attempted to present that story in its different aspects, as it is gradually unrolled before our eyes.

The arrangement, which has been planned with a view to these several points, is as follows:

Each Epistle, and each Section of each Epistle, is prefaced by a statement of the circumstances necessary to render intelligible the position which the Apostle takes up. Each Section, wherever the case admits of such a distribution, is followed by a statement of the results, either in Christian history or Christian truth, which that section has contributed to establish. In some instances, as in the 11th, 12th, and 14th Chapters

of the First Epistle, these remarks have necessarily assumed the form of distinct Essays on the several subjects of the Apostolical Eucharist and worship, and the gifts of the Spirit. But, as a general rule, they are confined to the especial object of each particular argument.

To each Section is appended a Paraphrase of its contents, in the hope of bringing out more clearly the meaning of the whole passage, even at the necessary cost of diluting, and, it may be feared, at times lowering the dignity and simplicity of the original.

In the Notes, already perhaps too diffuse, I have, as a general rule, given only such quotations as seemed absolutely needed to establish the points in question; and have also excluded all reference to individual commentators. It will, of course, be understood that, so far as they were known to me, they have all been consulted; and it is hoped that no interpretation of a passage has been rejected or adopted, without due consideration of the arguments that have been urged for or against it. The only cases where special explanations or annotations are mentioned, are either where the interpretations have in themselves a distinct historical value, as representatives of great schools of theology, or where, as often in the case of Bengel, the wisdom or beauty of their expression demands a distinct record or; finally, where the works referred to are repertories of quotations from Jewish or classical authors, as in the case of Wetstein, Schöttgen, Lightfoot, and Heydenreich.¹

¹ Most of the commentaries on the Epistles to the Corinthians are contained in the great collections, ancient and modern, of annotations on the New Testament. The special writers on these two Epistles are few in number, — Heydenreich, Billroth, Osiander, Meyer, and Reiche, in Ger-

The genuineness of these Epistles has never been disputed; and, as the internal evidence is a sufficient guarantee of that genuineness without any external support, it is needless to say more on this subject than to point out the great interest attaching to two absolutely undisputed documents of such importance to the history of the period. Whatever facts or statements are proved by these Epistles, will be accepted as proved by the severest criticism that has ever been applied to any ancient remains of whatever kind.

The Text is that which Lachmann has published as the nearest approach to the authentic text of the three first centuries. The grounds for preferring his text to any other are elsewhere stated.¹ It may be enough here to observe, that whilst, on the one hand, the differences between this and the Received Text very rarely affect the sense, on the other hand, they materially increase the force and simplicity of the style; and it is this consideration which to one unskilled in MSS. is the most convincing proof of their antiquity. There is a rudeness in form, an abruptness in construction, a vivacity in expression, which convey an irresistible impression of primitive originality, analogous to that which is produced by an ancient edifice compared with a modern imitation.

The variations in the Received Text² are inserted at the foot of the Text, with the exception of such as are of

many, are the most important. To these I would add a MS. commentary on a large portion of these Epistles by Mr. Price, to which I had the advantage of access several years ago, when I first undertook this work.

¹ See Mr. Jowett's Preface to the Epistles to the Thessalonians.

² The only important variations are those in 1 Cor. vii. 5. 33., ix. 15., xiii. 3., xv. 51.; 2 Cor. x. 12., xii. 1.

perpetual recurrence (such as οὕτω for οὕτως, and ἐστὶν for ἐστί, before vowels). In the Commentary they are noticed only in cases either where the authority is nearly equal, or where they suggest some general remark. The deviations between Lachmann's first and second editions, which are trifling, are distinctly mentioned whenever they occur, as well as any cases in which I have ventured to prefer another reading to that which he has adopted.

For the sake of understanding the occasional references to the MSS., as well as with the view of giving in a concise form the basis of the Text which has been followed, it may be as well to extract from the prefaces of Wetstein, Tischendorf, and Mr. Alford, in their respective editions of the New Testament, the names of the chief MSS. on which the Greek text of the Epistles to the Corinthians is founded.

The two Epistles to the Corinthians are contained, with more or less completeness, in eleven uncial MSS., written between the 4th and 9th Centuries.

Date.

- The 5th century. **A.** (the Alexandrine), in the British Museum. Omitting 2 Cor. iv. 13—xii. 6., ἐπίστευσα . . . ἐξ ἐμοῦ.
- The 5th century. **B.** (the Vatican), at Rome.
- The 5th century. **C.** (of Ephrem), at Paris. Omitting 1 Cor. i. 1. 2., Παῦλος . . . ἡμῶν., vii. 18—ix. 6., xiii. 8—xv. 40.
- The 6th century. **D.** (so called from an erroneous supposition of its being a continuation of Beza's MS. D.). Claromontanus (from the Monastery of Clermont, near Beauvais), at Paris. It has been touched by several hands, whose corrections are marked D¹. D². D³.

The 6th century. **E.** (once at St. Germain's, and hence called "Sangermanensis," now) at St. Petersburg. A faulty copy of D.

The 10th century. **F.** (Augiensis, so called from the Monastery of Reichenau ("Augia major" or "Dives") in Switzerland), at Trin. Coll. Cambridge. Omitting 1 Cor. iii. 8—16., *ὁ φηρέων . . . τοῦ θεοῦ*.

The 9th century. **G.** Boernerianus (so called from its first owner, Professor Boerner, of Dresden), at Dresden. Omitting 1 Cor. vi. 7—14. *ἡδὴ μὲν . . . δυνάμεις αὐτοῦ*.

The 6th century. **H.** Coialinianus (so called from its first possessor Bishop Coialin, of Metz), at Paris. A mere fragment, only containing eleven verses of the First Epistle (x. 22—xi. 29., xi. 9—16.).

The 7th century. **F^a.** Coialinianus 1. (so called from the same bishop), at St. Germain's. A fragment only containing two verses of the First Epistle (vii. 39., xi. 29.), and three of the Second (iii. 13., x. 7., xi. 33.).

The 9th century. **J.** Angelicus Romanus (so called from Cardinal Angelo Mai), at Rome. With this most of the readings of the Received Text agree.

The 9th century. **K.** Mosquensis (at Moscow). Omitting 1 Cor. i. 1—vi. 13., *Παῦλος . . . ταύτην καί*. 1 Cor. viii. 7—14., *τινὲς δὲ . . . ἀπέθανεν*.

• These Epistles are apparently contained in all the ancient versions; though, of some (the Persian and the Anglo-Saxon), only that portion which contains the Gospels (excluding, therefore, St. Paul's Epistles) has been published.

Of the cursive MSS., between the 9th and 15th century, there are 300 containing St. Paul's Epistles, all of them, doubtless, with these two Epistles. The proportion of this number to that of other parts of the New Testament is midway, there being 500 of the Gospels, 200 of the Acts and Catholic Epistles, and 100 of the Apocalypse.¹ There are, besides, 150 Lectionaries (*i. e.* extract-books) of the Gospels, and 60 of the Acts and Epistles.

At the close of the Second Epistle I have subjoined two Appendices : First, the apocryphal correspondence between the Corinthians and St. Paul, preserved as canonical in the Armenian Church. Secondly, a brief account of the Authorized English Version of the two canonical Epistles, with such corrections and arrangements as may serve to place the sense and structure of the Epistles in a clearer form before the English reader.

¹ Tischendorf, *Præf.* p. lxxv.



CONTENTS

OF

THE FIRST VOLUME.

	Page
INTRODUCTION TO THE FIRST EPISTLE TO THE CORINTHIANS	1
FIRST EPISTLE TO THE CORINTHIANS. With Notes, and Paraphrase	29
(I.) SALUTATION. I. 1—9	<i>ib.</i>
(A.) CHARGES AGAINST THE CORINTHIANS. I. 10—VI. 20	34
(I.) THE FACTIONS. I. 10—IV. 20	<i>ib.</i>
(1.) Description of the Factions. I. 10—16	41
(2.) The Simplicity of the Apostle's Preaching. I. 17—II. 5	48
(3.) The Contrast of Human and Divine Wisdom. II. 6—III. 4	62
(4.) The Leaders of the Corinthian Parties. III. 5—IV. 20	74
(II.) THE INTERCOURSE WITH HEATHENS. IV. 21—VI. 20	94
(1.) The Case of Incest. IV. 21—V. 13	95
(2.) Digression on the Lawsuits. VI. 1—8	105
(3.) The Case of Sensuality resumed. VI. 9—21	110
(B.) THE ANSWERS OF ST. PAUL TO THE LETTER OF THE CORINTHIAN CHURCH. VII. 1—XIV. 40	120
(I.) MARRIAGE. VII. 1—40	121
(II.) THE SACRIFICIAL FEASTS OF THE HEATHENS. VIII. 1—XI. 1	149
(1.) General Warning. VIII. 1—13	153
(2.) His own example of Self-denial. IX. 1—X. 14	165
(3.) The Evil of the Sacrificial Feasts. X. 15—XI. 1	198

	Page
(III.) WORSHIP AND ASSEMBLIES. XI. 2—XIV. 40 -	216
(1.) Disuse of Female Head-dress. XI. 2—15 -	<i>ib.</i>
(2.) Disputes in the Public Assemblies, and especially at the Lord's Supper. XI. 16—34 -	234
(3.) The Spiritual Gifts. XII. 1—XIV. 40 -	253
(a.) Unity and Variety of the Spiritual Gifts. XII. 1—30 -	<i>ib.</i>
(b.) Love, the greatest of Gifts. XII. 31—XIII. 13 -	274
The Gift of Tongues and the Gift of Prophesying. (Introduction XIV. 1—40) -	290
(c.) The Superiority of Prophesying to Speaking with Tongues. XIV. 1—25 -	312
(d.) Necessity of Order. XIV. 26—40 -	330
(IV.) THE RESURRECTION OF THE DEAD. XV. 1—58 -	341
(1.) The Resurrection of Christ. XV. 1—11 -	344
(2.) The Resurrection of the Dead. XV. 12—34 -	363
(3.) The Mode of the Resurrection of the Dead. XV. 35—38 -	385
(V.) THE CONCLUSION. XVI. 1—24 -	401

INTRODUCTION

TO THE

FIRST EPISTLE TO THE CORINTHIANS.

CORINTH, at the time of the Christian era, was very different from the city of which we read in the narratives of Thucydides and Xenophon. The supremacy which had been enjoyed at earlier periods of Greek history by Argos, Sparta, Athens, and Thebes, in turn, had, in the last stages of that eventful drama, come round to Corinth, often before the ally and rival, but never till the last years of its independent existence the superior, of the other Grecian commonwealths. When the native vigour of the other states of Greece had been broken by the general submission to Alexander and his successors¹, Corinth rose at once to that eminence to which the strength of her position as the key of the Peloponnesus, and the convenience of her central situation for purposes of communication and commerce, would always have secured for her, had it not been for

¹ An excellent description of the state of Corinth at this period is to be found in Leake's *Morea*, vol. iii. c. 28. Compare also the quotations from classical authors in Wetstein's *Notes on 1 Cor. i. 1.*; the *Life and Epistles of St. Paul*, by the Rev. W. J. Conybeare and the Rev. J. S. Howson, vol. i. part vi. ch. xii., and the article "Corinthus" in Dr. Smith's *Dictionary of Greek and Roman Geography*.

The Epistles to Corinth,—perhaps it would be safer to say the first Epistle to Corinth,—alone of the larger Epistles, addresses itself to a church where the Gentile element is stronger than the Jewish; or, at least, where Christianity is expressly exhibited in its relation to the feelings, customs, and difficulties, not of Jewish, but of Gentile Christians. The importance with which these Epistles are thus invested is evident. It is true that Greece was now a subject-province without life or energy of its own, and that Grecian religion and philosophy were very different from what they were in the days of Pericles: the illustrations of these Epistles have to be sought not from Plato but from Plutarch, not from Sophocles but from Menander, not from the unadulterated purity of Athenian taste and knowledge, but from the mixed populations and mixed belief of a degenerate race, bound together under the sway of the pro-consul Gallio, whose inspirations, even if derived from his brother Seneca, must have been a poor exchange for the enlightened energy which directed the counsels of such men as Periander, Pisistratus, or even Demetrius of Phalerum. Still with every drawback, we are here, and (as far as the Epistles are concerned) here only, allowed to witness the earliest conflict of Christianity with the culture and the vices of the ancient classical world: here we have an insight, it may be only by glimpses, into the principles¹ which regulated the Apostle's choice or rejection of the customs of that vast fabric of heathen society, which was then emphatically called "the world;" here we trace the mode in which he combated² the false pride,

¹ See 1 Cor. v. 1—10., vi. 1. 10. 12., vii. 12—24., viii. 1—13., ix. 21, 22., x. 20, 21., xi. 2—16. The grounds of these allusions, and of all which follow, will be explained in the Notes on the Epistles.

² See i. 17., iii. 4. 18—23., iv. 7—13., vi. 4., 12—20., viii. 1—7., x. 1—15., 23—33., xii. xiv. xv. 35—41.

the false knowledge, the false liberality, the false freedom, the false display, the false philosophy to which an intellectual age, especially in a declining nation, is constantly liable; here more than any where else in his writings his allusions and illustrations are borrowed not merely from Jewish customs and feelings, but from the literature, the amusements, the education, the worship of Greece and of Rome.¹ It is the Apostle of the Gentiles, as it were, in his own peculiar sphere,—in the midst of questions evoked by his own peculiar mission,—watching over churches of his own creation; “if not an Apostle to others, doubtless to them,”²—not pulling down, but building up,—feeling that on the success of his work then, the whole success and value of his past and future work depended. “The seal of his Apostleship were they in the Lord.”³

It is important to bear in mind this general character of the Epistles to the Corinthians, and of the Church of Corinth, irrespectively of the minuter details into which we may now descend, in order to illustrate more particularly the peculiar circumstances under which the two Epistles, but especially the first, were written. It is not necessary to describe at length the outward aspect which the city of Corinth presented at the time of St. Paul. Its natural features are well known. From the summit of the Acrocorinthus, or huge rocky hill, at the foot of which the town was situated, and on the top of which was the ancient as now the modern citadel, the eye takes in at a glance, what is slowly conveyed by books, the whole secret of its importance as in classical, so also in sacred history. To the right and

¹ See iii. 12, 13., iv. 9. 13., ix. 24—27., xi. 14., xii. 12—26., xv. 31. 33.; 2 Cor. ii. 14—16. v. 10.

² 1 Cor. ix. 2.

³ Ibid.

to the left extend the winding shores of the "double sea," whose blue waters, threading their way through islands and promontories innumerable, open to east and west the communication which made it once and again the natural resting place in the Apostle's journeys. From that little bay at Cenchreæ he was to take his departure for Ephesus and Jerusalem; up the course of that western gulf lay the direct route to Rome and to the far West, which even now he hoped to follow, and along which, at his second visit, he sent his Epistle to the Romans. In front lie the hills of northern Greece, and, on the coast of Attica, discerned by the glitter of its crown of temples, the Acropolis of Athens, the last scene of St. Paul's preaching before he crossed the Saronic gulf. Behind rise the mountains of Peloponnesus, the highlands of Greece; into their remote fastnesses there was no call for the Apostle to enter; and accordingly, in the city which guards their entrance, we see, in all probability, the southernmost point of his future travels. What was the appearance of the city itself we know to a certain extent from the detailed description of it by Pausanias one hundred years later. At present one Doric temple alone remains of all the splendid edifices then standing; but the immediate vicinity presents various features to which the Apostle's allusions have given an immortal interest. The level plain, and the broken gullies of the isthmus, are still clothed with the low pine, which can still be identified by its modern name (*πυκνῆ*)¹, from whose branches of emerald green were woven the garlands for the Isthmian games, contrasted by the Apostle² with the unfading crown of the Christian combatant. In its eastern declivities are to be seen the vestiges of

¹ See Sibthorpe's *Flora Græca*, vol. x. p. 39., plate 949.

² 1 Cor. ix. 25.

that "stadium",¹ in which all ran with such energy as to be taken as the example of Christian self-denial and exertion; and of that "theatre" or "amphitheatre"² which conveyed to the Corinthians a lively image of what those sufferings were which are compared to "the fighting with beasts"³ or to "the spectacle to the world, to angels and to men," the Apostles "being set forth as the last in the file of combatants appointed unto death."⁴ We have but to restore those now desolate spots with the long avenues of statues and the white marble seats on the grassy slope of the hill and the temples, whose beauty made the name of Corinthian buildings (*Ephyreæ ædes*) proverbial for magnificence, and which, standing as they did in their ancient glory amidst the new streets erected by Cæsar on the ruins left by Mummius, may well have suggested the comparison of the "gold, silver, and precious marbles," surviving the conflagration in which all meaner edifices of wood and thatch had perished⁵, — and we shall have a sufficient conception of the outward objects which caught the Apostle's eye in his arrival and residence at Corinth. It is not so easy to imagine the internal as the external aspect of the city. That it was again a flourishing town is clear, though probably inferior in population and grandeur to what it had been before its destruction. The commerce which had been suspended during its century of desolation, had now had nearly another century to recover itself; and the attempt of Nero to dig a canal through

¹ 1 Cor. ix. 24.² 1 Cor. iv. 9.³ 1 Cor. xv. 32.⁴ 1 Cor. iv. 9.⁵ 1 Cor. iii. 12. See Paus. Cor. i. 3., ii. 7. Heydenreich, *Prolegom.* in Ep. I. ad Cor. p. vii.

the isthmus, very nearly about the time of the Epistle, shows the importance attached to it as an emporium between the East and West. The Isthmian games, too, which even during the time of its desertion had still been celebrated under the charge of the neighbouring state of Sicyon, attracted many strangers to the spot every alternate year, and were still continued even down to the time of Julian.¹ Though no doubt less remarkable for its wealth than in its earlier days, it must have been conspicuous, as is implied in various passages in these Epistles², amongst the poverty-stricken towns of the rest of Greece; and Horace mentions the proverb "Non cuivis homini contingit adire Corinthum," as if it were still applicable in his time.³ With the confluence of strangers and of commerce, which entitled it to the appellation of the Venice of antiquity, was associated the luxury and licentiousness which gave the name of Corinth an infamous notoriety⁴; and which, connected as they were in the case of the Temple of Aphrodite with religious rites, sufficiently explains the denunciations of sensuality to which the Apostle gives utterance in these Epistles⁵ more frequently and elaborately than elsewhere. On the other hand, it was celebrated for maintaining the character of a highly polished and literary society, such as (even without taking into ac-

¹ Paus. Cor. 2. Libanius, D. xxv.

² 1 Cor. iv. 8., xvi. 2.; 2 Cor. viii. 2. 10., ix. 2. 5—11.

³ Lucian introduces Mærichus as τὸν πλούσιον, τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν πόλλας ὀλκαδας ἔχοντα,—οὐδ' ἀνεψιὸς Ἀριστέας, πλούσιος καὶ αὐτὸς ὤν.—*Dial. Mort.* xi. 1. See also the passages from Aristides and Alciphron, quoted by Wetstein on 1 Cor. i. 2.

⁴ In the words Κορινθιάζεσθαι, Κορινθία κόρα, &c. It is needless to refer more particularly to the numerous passages quoted at length in Wetstein on 1 Cor. i. 2., from Aristophanes, Plato, Cicero, Strabo, Dion Chrysostomus, Athenæus, Lucian, and Eustathius.

⁵ 1 Cor. v. 1., vi. 9—20., x. 7, 8.; 2 Cor. vi. 14—vii. 1.

count its connection with Greek civilisation generally) furnishes a natural basis for much both of the praise and blame, with which the first Epistle abounds in regard to intellectual gifts.¹ "At Corinth, you would learn and hear even from inanimate objects," so said a Greek teacher within a century from this time; "so great are the treasures of literature in every direction, wherever you do but glance, both in the streets themselves and in the colonnades; not to speak of the gymnasia and schools, and the general spirit of instruction and inquiry."²

Thus far it was merely the type of a Greek commercial city, such as might have existed in the earlier ages of Grecian history. But the elements of which its population was composed were, in great part, such as Periander would have been startled to find under the shadow of his ancient citadel. Without interpreting too strictly the expressions of Pausanias and Strabo³, it is clear that the greater part of the settlement of Julius Cæsar consisted not of Greeks, but of foreigners, and those chiefly freedmen. With this agrees the fact that of the Corinthian names which occur in the New Testament⁴, Erastus, Phœbe, and Sosthenes are the only names of purely Greek origin, and of these the last was a Jew; whereas Gaius (or Caius), Quartus, Fortunatus, Achaicus, Crispus, Justus, are mostly such as indicate either a Roman or a servile origin. It is also probable that the much closer intercourse between Greece and the East, which had been brought about by the con-

¹ 1 Cor. i. 22—ii. 16., i. 4, 5., iv. 7, 8., viii. 1., x. 15., xiii. 1—9., xv. 35.

² Arist. in Neptun. p. 23., in Wetstein on 1 Cor. i. 2.

³ Paus. Cor. 2.: Κόρινθον οἰκοῦσιν οὐδεὶς τῶν ἀρχαίων—ἔπικοι δὲ ἀποσταλίντες ὑπὸ Ῥωμαίων. Strabo, viii. 520. A.: πόλυν δὲ χρόνον ἔρημος μέινασα ἢ Κόρινθος ἀνελήφθη πάλιν ὑπὸ Καίσαρος τοῦ θεοῦ διὰ τὴν εὐφροίαν ἱποκοῦς πεμφάντος τοῦ ἀπελευθερικοῦ γένους πλείστον.

⁴ 1 Cor. i. 2. 14. 16., xvi.; 17 Rom. xvi. 21—23.; Acts, xviii. 8. 17.

quests of Alexander, would make itself especially felt in a commercial city like Corinth. The "Orontes" (to use the expression of Juvenal) could certainly have mixed its waters with those of Pirene before it was finally blended with the Tiber. And at this moment there was a reflux of the Jewish population from Rome back towards the East, in consequence of the decree of exile lately published by the Emperor Claudius.¹ A Jewish synagogue existed with its rulers, and it is evident that the Apostle's converts were familiar with the phraseology of the Old Testament. Situated as it was half-way between Rome and Ephesus, men of all nations seem to have been constantly passing and repassing to one and the other through Corinth. Aquila of Pontus with his wife Priscilla are heard of now at Rome², now at Corinth³, now at Ephesus.⁴ Phœbe of Cenchræ goes without difficulty from Corinth to Rome.⁵ Fortunatus, Achaicus, and Stephanas went from Corinth to visit the Apostle at Ephesus.⁶

Such was the city of Corinth at the time when the Apostle entered its walls. From the wealthy and luxurious inhabitants themselves that visit could have attracted but little attention. A solitary Eastern traveller (for St. Paul was alone⁷ when he arrived) would be lost at once in the constant ebb and flow of strangers crossing each other at the Isthmus. But by the Apostle his arrival must have been regarded as of supreme importance. It was the climax, so to speak, of the second, and, in some respects, the greatest of his journeys. On his previous voyage he had been accompanied by Barnabas and Mark, both closely connected with the parent Church of Jerusalem, and Barnabas possessed of an authority, outwardly at least, hardly

¹ Acts, xviii. 2.² Rom. xvi. 4.³ Acts, xviii. 5.⁴ 1 Cor. xvi.⁵ Rom. xvi. 1.⁶ 1 Cor. xvi. 17.⁷ 1 Thess. iii. 1.

inferior to his own. Now, for the first time, he had left Antioch completely independent; Silas and Timotheus were subordinate to him, not he in any sense to them,—the world was all before him where to choose,—and he was evidently determined to press on as far as the horizon of his hopes extended. Those hopes were indeed even then confined to Asia Minor; but when thrice overruled by preternatural intimations¹, he at last took the resolution—memorable for all time—of crossing over into Europe. How far his plan was deliberately formed and carried out, it is impossible to determine accurately. But it would seem as if, from the first, he had resolved to reach Corinth. The whole tone of the narrative is that of an onward march, and, although his departure from most of the Macedonian cities was hastened by the violence of the Jewish residents, it is obvious that he was proceeding gradually southward, and when he arrived at Athens, he paused there, not as a final resting-place, but merely to wait for Silas and Timotheus², and at last, impatient of the delay³, took his departure and arrived at Corinth. Here was the capital of Achaia,—and beyond this, so far as we know, he never advanced. Here, not for a short period of three weeks (as mostly heretofore), but for a time, hitherto unparalleled in his journeys, of a year and a half, he found his first Gentile home.

It is not necessary to dwell at length on the details of his preaching, further than as they illustrate his general conduct and the allusions of these Epistles. Here, as elsewhere, it was to his own countrymen that he first turned. It was apparently the absence of a Jewish synagogue at Athens, as a basis of operation, that made his sojourn there so intolerable to him.⁴ The

¹ Acts, xvi. 6, 7. 10.

² Acts, xvii. 15.

³ 1 Thess. iii. 1.

⁴ Ib.

house of Aquila and Priscilla, always, it would seem¹; open to strangers, provided him with an abode at Corinth; and there, in company with them, according to the rule which he had already adopted in Macedonia² he maintained himself by manual labour in the trade of tent-making, which he had learned in his childhood in his native city, where it was extensively practised; it would seem from his frequent allusions to it that his appearance at Corinth in this capacity left a deep and lasting impression. For some weeks he taught in the synagogue, apparently as a Jew; warned, perhaps, by his experience in the northern cities of the danger of exciting an opposition from them before he had established a firm footing in this place. But on the arrival of his two companions from Macedonia, probably with the tidings of the zeal of the Thessalonian Christians, which incited him to write to them his two earliest Epistles, he could no longer restrain himself,—“he was pressed in the spirit,”—and “testified to the Jews that Jesus was the Messiah.”³ Instantly the same hostile demonstrations, the same burst of invective⁴, which he had encountered at Thessalonica and Berea, broke out in Corinth also. But he was now determined to stand his ground; and instead of giving way to the storm, and leaving the place, he fulfilled the precept of the Gospel⁵, partly in the letter, partly in the spirit,—he stood up in the synagogue, and in the face of his indignant countrymen, shook out from his robes the dust not of the city, where he determined now more than ever to remain, but of the synagogue, which he was determined now finally to abandon, and leaving the responsibility on themselves, declared his intention of

¹ 1 Cor. xvi. 19.; Rom. xvi. 5.

² 1 Thess. ii. 9.

³ Acts, xviii. 5.

⁴ Ἀντιπασσομένων, βλασφημούντων. Acts, xvii. 6.

⁵ Matt. x. 14.

“going henceforth to the Gentiles.” He had not far “to go.”¹ Hard by the synagogue itself, was the house of a proselyte, Justus, which he turned immediately (so to speak) into a rival synagogue; and there, with a congregation, partly of the Jews who were struck by his teaching, amongst whom was to be reckoned Crispus, the ruler of the synagogue, whom he baptized with his own hands, partly of the ever-increasing number of Gentile converts, amongst whom the household of Stephanas were the earliest,—he “sat,” after the manner of the Rabbis, and taught with unabated fervour “the Cross of Christ.”² One further interruption he sustained from the hostility of his countrymen, headed, as it would seem, by Sosthenes, the successor of Crispus; but this was baffled by the imperturbable indifference of the proconsul Gallio, who, in accordance with the principles of the Roman law, as well as with the philosophical calmness of his own disposition, positively refused to hear a case which appeared to him not to fall within his jurisdiction.³

How critical this epoch was considered in the Apostle's life is evident from the mention of the vision which appeared to him apparently on the night of his expulsion from the synagogue, in which “the Lord exhorted” him to lay aside all fear, and to speak boldly,—with the comfort so well known from the promise to the original Apostles, “I am with thee;” and the declaration that the reward of his labour would be great, “for I have much people in this city.”⁴ Such a consolation was only vouchsafed to the Apostle, so far as we know, thrice besides; once in the Temple at Jerusalem, shortly after

¹ Πορεύομαι. Acts, xviii. 6.

² 1 Cor. ii. 2.

³ See the description of his character in the quotations in Wetstein on Acts, xviii. 12.

⁴ Acts, xviii. 10.

his conversion, once in the fortress of Antonia, and once in the terror of the shipwreck.¹ The language used in the vision of itself implies both the anxiety under which he laboured, and the importance of his not giving way to it, as though he felt that he was now entering on a new and untried sphere, and needed especial support to sustain him through it.

That the result justified the experiment is known to us from the first Epistle. To a degenerate state of society, such as that which existed in the capital of Greece at that time,—with a worn-out creed, which consisted rather in a superstitious apprehension² of unseen powers than in any firm belief of an overruling Providence,—with a worn-out philosophy, which had sunk from the sublime aspirations of Plato and the practical wisdom of Aristotle, into the subtleties of the later Stoics or Epicureans,—with a worn-out character, in which little but the worst parts of the Greek mind survived, it is easy to conceive that the appearance of a man thoroughly convinced of the truth of his belief, dwelling not on rhetorical systems, but on simple facts, and with a sagacity and penetration which even the most worldly-minded could not gainsay, must have been as life from the dead. There were some converts³ doubtless from the wealthier citizens, but the chief impression was produced on the lower orders of society; “not many mighty, not many noble, not many wise,” but slaves and artisans were the class from which the Christian society at Corinth was mainly formed.⁴ Through all

¹ Acts, xxii. 17., xxiii. 11., xxvii. 23.

² See the sketch of Paganism, in the First Chapter of Neander's History of the Christian Church.

³ So Erastus, the Treasurer of the city (Rom. xvi. 23. οἰκόνομος τῆς πόλεως), and Crispus, the President of the Jewish Synagogue (Acts, xviii. 8.; 1 Cor. i. 14.), are mentioned by name. Compare 1 Cor. xi. 22., vii. 30, 31., and xvi. 2.; 2 Cor. ix. 7. 10.

⁴ 1 Cor. i. 26.

these converts ran the same electric shock; they were a distinct body, separate from their countrymen and neighbours, and in their own persons they exhibited the most remarkable outward proof of the reality of their conversion; not, indeed, by their altered lives, for in this respect they were often greatly deficient; but by the sudden display of gifts of all kinds, such as they had either not possessed before or possessed only in a much lower degree. To the Apostle himself they looked with a veneration which must have been long unknown to any Grecian heart. No other Christian teacher had as yet interfered with his paramount claim over them; he was "their father,"¹ and by his precepts² they endeavoured to regulate the whole course of their lives.

It was after eighteen months' residence amongst such a congregation at Corinth that the Apostle took his departure from the port of Cenchreæ for Ephesus, where, after a short interval spent in Judæa, he finally took up his residence for three years.³ Here he followed nearly the same plan as that which he had adopted at Corinth, first trying to establish his footing in the synagogue, and then erecting a separate school or synagogue in the house of one of his converts. It was towards the end of this period that he received accounts from Corinth which greatly agitated him. The Corinthian Church, like almost all the Greek and Asiatic churches, combined two distinct elements; first, that consisting either of Jews or of proselytes, formed from the class to which the Apostle first addressed himself, and therefore exercising considerable influence over the whole body of which it was the nucleus; secondly, the mass of Gentile converts which sprang up during

¹ 1 Cor. iv. 14, 15.; 2 Cor. xi. 2.

² Παράδοσις. 1 Cor. xi. 2.

³ Acts, xx. 31.

the later stages of the Apostle's preaching, and which at Corinth, from the peculiar circumstances of the case, must have much outnumbered the others.¹ During St. Paul's stay at Corinth, the jealousy and hostility which naturally existed between these two sections of the church had apparently lain dormant; but, when he was removed, their animosities, encouraged no doubt by the factious and disputatious spirit so inveterate in the Greek race, burst forth, and the Christian community was divided into various parties, formed, as far as can be ascertained by the various crossings of these two main divisions, amongst each other. The Gentile party was considerably in the ascendant, both from their superior numbers, and also from the as yet undiminished influence of the personal character and authority of St. Paul. But whether it was that the Jewish party suddenly recovered their strength after the Apostle's departure, or that Peter and "the brethren of the Lord,"² or teachers preaching in their name, had visited Corinth in the interval, it is certain that they³ had gained sufficient ground to call themselves by a distinct name, and to impugn St. Paul's authority, first covertly⁴, and then, a few months later, openly and vehemently.⁵ In the interval between St. Paul's first and second visit to Ephesus, the Corinthian Church had also received the instructions of the great Alexandrian teacher Apollos, who had been sent thither by Aquila and Priscilla, and his name also had become a rallying point for one section of the Church, —probably that which hung half-way between the extreme Jewish and the extreme Gentile party. Apollos

¹ See 1 Cor. xii. 2.

² 1 Cor. ix. 5.

³ The more detailed representation of this party is reserved for the Notes on 1 Cor. i. 10., and the Introduction to the Second Epistle.

⁴ 1 Cor. ix. 1—5.

⁵ 2 Cor. x.—xii.

himself had left Corinth and returned to Ephesus¹, but his partisans still continued to foment the factious, and apparently were, after those who attached themselves to Paul, the most important in the place. To the evils of animosity and violence between the different teachers which this party spirit naturally engendered, was added the tendency of the Gentile faction to carry their views of Christian freedom to the extreme of licence. The profligacy which disgraced the heathen population of Corinth was not only practised, but openly avowed and gloried in, by some of the advocates of Christian liberty.² The disputes were carried to such a pitch, and the boundaries between the heathen and Christian parts of the community were so little regarded, that lawsuits between Christians were brought into the Roman and Greek courts of justice.³ The sacrificial feasts were attended without scruple even when held in the colonnades of the temples.⁴ The Christians of Corinth were disturbed by the women throwing off the head-dress which the customs of Greece and of the East required⁵; the most solemn ordinance of Christian brotherhood was turned into the disorderly and careless festivity of a Grecian banquet.⁶ And even the better points of their character, which had formed the basis of the Apostle's commendations and of their own advance in Christian knowledge and power, had been pushed to excess or extravagance. The strong taste for intellectual speculation, which three centuries of political servitude had not been able to subdue in the Greek mind, led them to attach an undue importance to those points in their teachers, or in Christianity itself, which most nearly resembled the rhetorical display or the logical

¹ 1 Cor. xvi. 12.² v. 1., vi. 10.³ vi. 1—10.⁴ viii. x.⁵ xi. 2—16.⁶ xi. 17—34.

subtleties in which the sophists and rhetoricians of later Greece indulged: hence apparently the slight put by some on the simplicity of the preaching of Paul¹; hence the exaltation of purely intellectual excellences, and (as in the case of the Crucifixion of Christ, and the general Resurrection) the exaggeration of purely intellectual difficulties²; hence, in some instances, an adoption of the extreme view of some of the old philosophers, regarding an entire separation from the world as necessary³; hence an over-estimate of those preternatural gifts which tended to astonish and excite, and an unjust depreciation of those which tended only to instruction and to improvement.⁴ These views, combined with an overweening consciousness of the important position which the Corinthian congregation held in the Christian world as the most highly favoured of all the Gentile churches, led also to a pride and self-satisfaction which not only induced them to look down on all other Christian bodies⁵, but also soured in the hearts of individuals the milk of human kindness, and extinguished the light of Christian love which ought to have been the characteristic mark of every Christian society.⁶ With these dangers, which, as proceeding chiefly from the Gentile element in Corinth, affected the larger part of the community, were united others from the opposite quarter. The Jewish part of the Church, always liable to be influenced by their unconverted countrymen, was not likely to amalgamate easily with men who carried their views of liberty to such an excess as was popular with the Gentile Christians at Corinth; and, although at present they were not sufficiently powerful to make

¹ ii. 1—5.² i. 17, 18., ii. 1., viii. 1., xv. 35.³ vii. 1—5.⁴ xii. 1., xiv. 40.⁵ i. 2., iv. 7, 8., vii. 17., xi. 16., xiv. 36.⁶ vi. 1., viii. 1., xii. 1., xvi. 14.

their influence generally felt, yet their exaggerated scruples on the subject of sacrificial feasts¹, and of mixed marriages, increased the difficulties of the Gentile believers²; and amongst themselves there were already mutterings of discontent and suspicion against the Apostle, which foreboded the storm that was to break out a few months later against his character and authority.³

It is not to be supposed that St. Paul was unprepared for such intelligence. The germs of the evil must have been sufficiently apparent while he was still at Corinth, and the constant communication between that city and Ephesus must have brought him continual information of the state of the Corinthian Church; and it would appear⁴ that he had sent Timotheus, his favourite pupil, who most fully entered into the Apostle's feelings, to recall to them the image of his teaching and life, which he knew from report was in danger of losing its hold upon their recollections; and probably also (though this is not expressly stated) to communicate to them the intention which he had then formed, of leaving Ephesus at the beginning of the spring, crossing the Ægean Sea to Greece, and paying two visits to Corinth,—one immediately on his landing, and a second later on in the year, after seeing the Churches in Macedonia. Timotheus was accompanied by Erastus⁵, in all probability the same as the treasurer of Corinth, who would then be in a position to recommend him to the Corinthian congregation, having perhaps himself brought from Corinth some tidings of their disorders. But⁶, after the departure

¹ viii. 1—12.² xii. 12—16.³ ix. 1—8.⁴ iv. 17.; Acts, xix. 22.⁵ Acts, xix. 22.; Rom. xvi. 23.; 2 Tim. iv. 20.⁶ It is assumed throughout these pages that there were no visits of St. Paul to Corinth besides those mentioned in Acts, xviii. 1., xx. 2., and no Epistles,

of these two men, the rumours became still darker, — and two points in particular seem to have determined the Apostle to take some strong measures to check the growing evil. One was the information which he received from the household — probably the slaves — of Chloe — whether resident at Corinth or at Ephesus it is difficult to say, but certainly well known to the Corinthian Christians — that the factions at Corinth had reached a formidable height¹, and that their disputes had descended even into social life and into the privacy of Christian communion.² The other, and more alarming, was the fact of an incestuous marriage, scandalous even to the heathen, of a man with his father's wife.³ This, combined with the general accounts of their state, was sufficient to induce the Apostle to send at once to Corinth without waiting for the announcement of the arrival of Timotheus, to insist upon the expulsion of the offender from the Christian community⁴, and then to delay his own visit to Corinth till after his visit to Macedonia, so as to leave time for his injunctions and his warnings to have their proper effect.⁵

The circumstances of the Apostle himself at this conjuncture were such as to render the reception of such men peculiarly trying. Whilst the Corinthian Christians had been thus indulging their own speculations and passions, and absorbed in the contemplation of themselves and of their greatness and dignity, — he had for three years been continuing his arduous labours in a city hardly less important than Corinth itself — the capital, in fact, of Asia Minor, as Corinth was of Greece. In Ephesus he had supported himself,

except the two now extant in the New Testament. The grounds for this assumption will appear in the notes on 2 Cor. ii. 1. ; 1 Cor. v. 9.

¹ i. — iv. 21.

² xi. 18.

³ v. 1.

⁴ v. 3.

⁵ xvi. 1. 6, 7. ; 2 Cor. i. 15, ii. 9.

as in Greece, with his own hands¹, and devoted himself, with all the fervour of his impassioned character, to the superintendence of the Church²; he had, moreover, been recently exposed to great personal danger³, whether the expressions which he uses relate to a literal combat in the Amphitheatre, or to the tumult of Demetrius.⁴ His labours, too, had evidently extended from Ephesus to the cities in the adjacent district; and it was probably in some of these journeys that he underwent those hardships of which he speaks as recent, "perils from the robbers" in the neighbouring mountains, who afterwards seized on a later Apostle in the same vicinity⁵ — "perils from the river-torrents" which so characterise the winter-travels of all those regions.⁶

It may therefore easily be conceived that the Apostle would seize the first opportunity for the expression of his own wounded feelings, and of his sense of the sin of his converts. Such an opportunity presented itself in the arrival at Ephesus of three trustworthy members of the Corinthian Church, Fortunatus, Achaicus, and Stephanas⁷, bearing an Epistle from that portion of their body (at this time by far the largest) which sincerely revered the Apostle's authority, asking for a solution of various questions which their internal disputes had suggested, — on the subject of marriage, of the sacrificial feasts, and of spiritual gifts⁸, and containing also assurances of their general adherence to his precepts.⁹ A reply to these questions required a detailed letter from himself — and this at once afforded an occasion for the outpouring of the sorrow and indignation uppermost in his heart, and

¹ Acts, xx. 34.² Ib. 31.³ 1 Cor. xv. 30—32.⁴ Acts, xix. 21—41.⁵ Euseb. II. E. iii. 23.⁶ 2 Cor. xi. 26, 27.⁷ 1 Cor. xvi. 17.⁸ vii. 1., viii. 1., xii. 1.⁹ xi. 2.

to which he felt that he must give vent before he could proceed to the calm consideration of their difficulties. The combination of these circumstances rendered it the most important emergency in which (so far as we know) he had ever been called, up to this time, to express himself in writing. Whether the Epistle to the Galatians was composed before or after this period, it is impossible to determine. But great as were the principles involved in that controversy, the situation of the Churches in Galatia—in secluded villages in the heart of Asia Minor—bears no comparison with the situation of a congregation placed in the eyes of the whole civilised world in the capital of Greece. That congregation in which the Apostle had laboured with unusual exertions and apparently with unusual success, was torn by factions, and polluted by excesses, which would bring disgrace on the Christian name, and break up the very foundations of Christian society. The feelings of St. Francis, in foreboding the corruptions of his Order—of Luther, on hearing of the insurrection of the peasants of Suabia, or the enormities of the Anabaptists of Munster—afford a faint image of the Apostle's position in dealing with the first great moral degeneracy of the Gentile Churches. But if the importance of the crisis demanded the utmost energy, so also it demanded the utmost wisdom. Of all the Epistles, perhaps there is not one so systematically arranged, or in which the successive steps of the Apostle's mind are so clearly marked, as this,—and we can therefore unfold, with more than usual confidence, the process of its composition.

The Apostle was at Ephesus. It is perhaps too much to presume that any traces of the scenes from which he wrote can be traceable in his Epistle; nor are the features of that city so marked as those of

Corinth. Yet the remains of the stadium, and of the theatre, still visible in the grassy sides of Mount Prion, which rises, with two or three other isolated hills, from the level plain on which the greater part of the city stood, may have suggested or confirmed the allusions (already mentioned) to the athletic and dramatic spectacles of Greece. And the magnificent pile of the Temple of Artemis, which overhung the harbour, must have presented to him, even in a more lively form than his recollections of Athens and Corinth, the splendour and the emptiness of the Pagan worship of that age.

The Epistle was sent from Ephesus or from some spot in the neighbourhood of Ephesus¹, at the close of the three years spent there by the Apostle², but whether before or after the tumult of Demetrius is uncertain. It must have been written in the spring, as Pentecost is spoken of as not far distant³; and, if so, the allusions it contains to the Jewish passover⁴ become more appropriate. The precise date after the Christian era can only be fixed by a general determination of the chronology of the Acts. For practical purposes it is, however, sufficient to say that it must have been twenty or thirty years after his conversion.

It was written, we must remember, with the exception of the few last lines, not by the Apostle's own hand, but by an amanuensis⁵; and it was written, not in his own name alone, but in that of Sosthenes also — whether the successor of Crispus, as president of the Corinthian synagogue⁶, or another of the same name, cannot be determined. At any rate, it is evident from the mention of his name in this conjunction, that he must have been a man of great consideration, and well

¹ 1 Cor. xvi. 5. 8. 19., xv. 32.

² Acts, xix. 10., xx. 1. 31.

³ xvi. 8.

⁴ v. 7., xv. 20.

⁵ xvi. 21.

⁶ Acts, xviii. 17.

known to the Corinthian Church. This, then, is the group which we must conceive as present, if not throughout, at least at the opening, of the Epistle. There is Paul himself, now about sixty years of age, but with his powers of body and mind still unbroken, although bearing traces¹ of his constant and recent hardships; his eyes at times streaming with tears of grief and indignation²; the scribe, catching the words from his lips and recording them on the parchment scroll³ which lay unrolled before him. Possibly Sosthenes was himself the scribe, and, if so, we may conceive him not only transcribing, but also bearing his part in the Epistle, at times with signs of acquiescence and approbation, at times, it may be, interposing to remind the Apostle of some forgotten fact, as of the baptism of the household of Stephanas⁴, or of some possible misapprehension of what he had dictated.

First, with that union of courtesy and sagacity which forms so characteristic a feature in all his addresses, come the expressions of the strong thankfulness and hope, excited by all that was really encouraging in the rapid progress of the Corinthian Church, such as would assure them that the censures which were to follow proceeded from no indiscriminate censoriousness on the part of their loving and beloved Apostle.⁵

The preface is immediately succeeded by the statement of his complaints against them.⁶ First, he touches the most obvious evil—that of the Factions⁷, which he pursues through its several digressions. Then, after a short explanation of the motives of his Epistle, of the mission of Timotheus, and of his delay in coming to Corinth⁸, he proceeds to the case of the Incestuous

¹ Gal. vi. 17.; 2 Cor. xi. 27.

³ See 3 John, 13.

⁶ i. 10.—vi. 20.

⁴ See i. 16.

⁷ i. 10.—iv. 13.

² 2 Cor. ii. 4.

⁵ i. 1—9.

⁸ iv. 14—21.

marriage¹, which forms in fact the chief practical occasion of his address, and is accompanied by the solemn and earliest extant form of the expulsion of an offender from the Christian society.² This subject, like that of the factions, is followed out through the various thoughts near or remote which it suggests — in part, perhaps, in a note or appendix subsequently added.³

Having thus dismissed the immediate grounds for censure, he proceeds to answer in detail the questions contained in their letter.⁴ This letter we may conceive him to have unrolled before him, in order to glance at each of their difficulties, as he turns to their objections, sometimes quoting their very words, sometimes re-stating them in his own language.⁵ Of these, the first relates to the subject of Marriage⁶, and there he is careful to point out that his advice rests solely on his own authority, not, as usually, on the express command of Christ. The second relates to the subject of the Sacrificial Feasts⁷; in discussing which his mind is for a moment drawn aside from the immediate object of the Epistle by the recollection of that darker enemy which, in the now increasing Jewish faction, aimed its insinuations at his character and authority.⁸ The third point in the letter of the Corinthians was a profession of adherence to his precepts for the regulation of their assemblies⁹, in connection with which they had a question to propose to him regarding the spiritual gifts.¹⁰ But before the Apostle would answer this, he was reminded of the complaints, which he seems to have heard from other quarters, of the conduct of the women in the Christian

¹ v.—vi. 20.

² v. 3. 5.

³ v. 9—vi. 9.

⁴ vii. 1—xiv. 40.

⁵ vii. 1., viii. 1., xi. 2., xii. 1.

⁶ vii. 1—40.

⁷ viii.—x.

⁸ ix. 1—7.

⁹ xi. 2.

¹⁰ xii. 1.

Assemblies¹, and of the factious spirit which had disturbed even the privacy of social life and the solemnity of the Lord's Supper²; and it is not till he has disposed of these that he returns to the question of the Gifts.³ It is in the discussion of this question that he bursts forth into the fervent description of Christian Love which, as it meets all the various difficulties and complaints in the whole course of the Epistle, must be regarded as the climax and turning-point of the whole.⁴

Whether the doubts respecting a future Resurrection had been communicated in their letter or from some other source, it is impossible to determine. The subject from its greatness stands alone, and has all the completeness of a distinct composition, in its beginning, middle, and end.⁵

With this the Epistle, properly speaking, terminated. But there still remained the time and mode of its transmission. Stephanas, Fortunatus, and Achaicus, who had brought the letter from Corinth, though intending ultimately to return thither, were at present at Ephesus, apparently with the intention of remaining some time longer.⁶ Timotheus, who would otherwise have been a natural messenger, had just departed.⁷ Apollos, whose connection with Corinth and presence at Ephesus would have enabled him to undertake the duty, naturally held back from visiting a city where his name had been made the watchword of a party.⁸ But there was a little band of Christians to whom had been deputed the charge of collecting contributions, under the Apostle's sanction, for the Christian poor in Judæa.⁹ These men were now at Ephesus; and Titus,—one of St. Paul's Gentile converts,—apparently from some personal interest in the

¹ xi. 3—16.

⁴ xiii.

⁷ xvi. 10.

² xi. 17—34.

⁵ xv.

⁸ xvi. 12.

³ x., xii.—xiv.

⁶ xvi. 17.

⁹ 2 Cor. viii. 17—24.

welfare of the Corinthian Christians, begged to be allowed to accompany them to Corinth, whither they were proceeding immediately to prepare the collection which the Apostle, on his subsequent arrival, was to carry or send on to Jerusalem.¹ Such precautions show the critical position in which the Apostle felt himself placed in regard to the Corinthian Church. But, although the closing words of the Epistle relate to the matters of external business with which these precautions were connected, it is only by implication that his feelings are perceived; and the Epistle is conducted (with the exception of one severe expression which seems to betray the anxiety and indignation working within²) with the usual calmness and gentleness of the Apostle's parting salutations.³

The immediate effects of the First Epistle must be reserved for the Introduction to the Second; but the reverence with which it was regarded in the next generation may be inferred from the language in which it is alluded to in the Epistle of Clement to the same Church about fifty years later. "Take up the Epistle [evidently the First Epistle] of the blessed Paul, the Apostle; what was that he first wrote to you in the beginning of the Gospel? Of a truth, it was under the guidance of the Spirit that he warned you in his Epistle, concerning himself, and Cephas, and Apollos, because of your then also having made parties."⁴

¹ 2 Cor. viii. 17.; 1 Cor. xvi. 1—5., and the Notes on xvi. 12.

² xvi. 22.

³ xvi. 1—24.

⁴ Clem. Ep. i. ch. xlvii.

FIRST EPISTLE TO THE CORINTHIANS.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.

Salutation and Introduction.

I. 1—9.

¹ ΠΑΥΛΟΣ [κλητὸς] ἀπόστολος χριστοῦ Ἰησοῦ* διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, ² τῇ ἐκκλησίᾳ τοῦ θεοῦ, ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν Κορίνθῳ^β, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ

* Ἰησοῦ χριστοῦ.

^β τῇ οὔσῃ ἐν Κ. ἡγιασμ. ἐν χριστῷ Ἰησοῦ.

1. κλητὸς ἀπόστολος. The two words together are only used here, and in Rom. i. 1. διὰ θελήματος θεοῦ is used here, and 2 Cor. i. 1., Eph. i. 1., Col. i. 1.

“Sosthenes” is possibly the ruler of the synagogue in Acts, xviii. 17.: at any rate, a Christian well known to the Corinthians; as is implied, both by the manner in which he is mentioned in the Epistle, whether as the companion or amanuensis of the Apostle, and also by the addition ὁ ἀδελφός, “the brother,” i. e. “the person well known to the Christian brotherhood.” Compare the same expression applied to Timotheus, Col. i. 1.; to Quartus, Rom. xvi. 23.; and a similar use of it in 2 Cor. viii. 18. Eusebius (H. E. I. 12.) makes him one of the Seventy Disciples.

2. τῇ ἐκκλησίᾳ. Here, as in all the Churches founded by himself, he addresses the actual assembly or congregation of Christians; an expression which, in those with whom he was not personally acquainted, as in Rom. i. 7., Col. i. 2., and, perhaps, Eph. i. 2., is omitted.

ἡγιασμένοις . . . κλητοῖς ἁγίοις. Observe here, 1. The inversion of the usual order of κλήσις (“calling,” “conversion,” “justification”) and ἁγίασμος (“holiness,” “sanctification”) is an instance of the freedom of the Apostle’s language; 2. The application of these words to the Corinthian Church generally, in spite of the sins and irregularities which prevailed amongst many of its members, is an instance of the manner in which the Apostle invests the Chris-

κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ^a ἡμῶν.
³ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ κυρίου
 Ἰησοῦ χριστοῦ.

⁴ Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι
 τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ, ⁵ ὅτι ἐν παντὶ
 ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
⁶ καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, ⁷ ὥστε
 ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους

^a αὐτῶν τε καί.

tian society with its ideal, as distinct from its actual, attributes.

σὺν πᾶσι τοῖς ἐπικαλουμένοις—ἡμῶν. This may be, 1. "I address not only the Christians of Corinth, but those of Achæa generally," as in 2 Cor. i. 1.; 2. "I address not only the natives of Corinth, but the numerous strangers who are passing to and fro through it;" but rather, 3. "I address and salute not only you, but all Christians throughout the world." This last sense seems required by the emphasis of the latter part of the sentence, ἐν παντὶ τόπῳ, and αὐτῶν καὶ ἡμῶν, i. e., "in other parts of the world besides your own, He is the Lord of all of them, no less than of me and of you." ἐπικαλουμένοις τὸ ὄνομα τ. κυρίου ἡμῶν Ἰ. χ., is the usual phrase expressing the relation of Christians to our Lord; somewhat more precise than the Hebrew יְהוָה אֱלֹהֵינוּ of which it is the translation in the LXX., inasmuch as it expresses not so much the

general idea of worship or praise, as of calling to aid. Comp. Acts, ii. 21., ix. 14. 21., vii. 59.; Rom. x. 13, 14.; 2 Tim. ii. 22., and as illustrated by popular use, *Kaisara epikaleisthai* ("to appeal to the emperor"); Acts, xxv. 11. 12. &c. It implies the consciousness of Christ as Lord, but especially as Saviour and Deliverer.

5. ἐπλουτίσθητε, "ye were enriched," i. e. "at the time of your conversion, when the favour of God was bestowed upon you," referring to the words τῇ χάριτι δοθείσῃ.

6. τὸ μαρτύριον. The testimony borne to Christ by the preaching of Paul was confirmed by the gifts which followed on their conversion. Compare "The seal of my Apostleship are ye in the Lord," ix. 2.

7. This refers to those gifts of insight into the unseen world, which were to sustain them in their expectation of the time when the veil of this outer world should be with-

τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁸ ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. ⁹ πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.

drawn (ἀποκάλυψιν) and Christ Himself revealed to their eyes.*

8. "And this hope will not be baffled, for He who has begun a good work in you will continue it to the end." ὃς refers (not to Christ, but) to God. (1.) For καὶ βεβαιώσει evidently refers back to ἐβεβαίωθη in 6. (2.) ἐν τ. ἡμέρᾳ τ. Ἰ. χ. would else be ἐν ἡμέρᾳ αὐτοῦ. (3.) ὁ θεός is the general subject of the whole sentence, and therefore repeated in verse 9. For the

sense, compare Phil. i. 6. : "Being confident of this very thing that He who hath begun a good work in you will continue it till the day of Jesus Christ." The assurance that all will in the end be well with God's servants is implied in the very notion of religious faith. The more we look upon ourselves as dependent beings, the more impossible does it seem that God should ever loosen the link which connects us himself.

* Comp. Tit. ii. 13. ; Phil. iii. 20.

PARAPHRASE I. 1—9. — “*PAUL, whose mission to be an Apostle rests on the will of God Himself, and Sosthenes united with him in Christian brotherhood, send their usual Christian greeting to the Corinthian congregation, as well as to all other believers, who are equally with them worshippers of our common Lord Jesus Christ.*

“*My first feelings are thankfulness for the manifold gifts of knowledge and teaching given to you at your conversion, and hope that God will continue the good work which He has thus begun.*”



THE praise here bestowed upon the Corinthian Church, though not greater than that with which the Epistles to the Romans, Philippians, Colossians, and Thessalonians are opened, is remarkable in this instance as being addressed to a Church which, in the course of the two Epistles, is thought deserving of severe censures. But in considering this it may be observed: (1.) That the praise there bestowed on faith and holiness is here almost confined to gifts such as knowledge and wisdom, which were obviously not incompatible with the moral degradation into which some of the members of the Church had fallen. (2.) That it is in accordance with the Apostle's usual manner to seize, in the first instance, on some point of sympathy and congratulation, not merely from a prudential policy, but from natural courtesy and generosity. It is a trait well illustrated by all his speeches in the Acts. Perhaps the opening of the Epistle to the Galatians is the only exception. (3.) That it is in accordance with the general style of Scripture to present

strongly the ideal of the whole, without describing the defects and sins of the parts. The visible society of Christians was to the Apostles, in spite of its many imperfections, the representation of Messiah's kingdom upon earth. "Ye are a royal Priesthood," "a peculiar people."¹

And thus, although the Christian congregation in each city or country was distinct from the heathen community in which it was situated, it yet so far partook of the character of what is now called a national Church, that it was, as it were, the Christian representative of that community. A Christian of Corinth or Ephesus might travel backwards and forwards from one to the other; but, however great were the disorders of the one or the excellencies of the other, he did not cease to be a member of the Corinthian or Ephesian Church, unless he actually ceased to be a permanent resident in the city of Corinth or of Ephesus, as the case might be.

¹ 1 Pet. ii. 9.

The first great division of the Epistle, i. 10—vi. 20., is based on the information which the Apostle had received from Corinth. And of this information, the first and most pressing subject was, that which related to the FACTIONS.

(A.) CHARGES AGAINST THE CORINTHIANS.

I. 10—VI. 20.

(I.) THE FACTIONS.

I. 10—IV. 21.

IN the ensuing section we have the earliest account of ecclesiastical party—of that spirit which has in subsequent ages been proverbially the bane of the Christian Church. But, though in principle the same, in form it is so different from the divisions of later times, that a clear statement of the difference is necessary to prevent confusion.

In the first place, it is to be observed, that the word “schism” (*σχίσμα*), here for the first time¹ applied to a moral division, has not the meaning which it has acquired in later times, of a separation *from* a society, but is always used for a division *within* a society. These factions or “schisms,” therefore, in the Corinthian Church, must not be considered as dissentient bodies outside the pale of the rest of the community, but as recognised parties of which the community itself was composed—corresponding not to such divisions as are caused by the existence of Protestant Churches outside the Church dependent on the Sec of Rome, or Dissenting Churches outside the Established Church of England, or Maronite and Nestorian Churches outside the Greek

¹ In classical writings it is always applied to actual rents of stone, garments, nets, or the like, as in Matt. ix. 16.; Mark, ii. 21. The only other passages in the New Testament where it is used in the sense of “discord,” as here, are in St. John’s Gospel (John, vii. 43., ix. 16., x. 19.). The classical word for which *σχίσμα* is a substitute is *στάσις*.

Church, but to internal divisions, such as are occasioned by the conflicts between the several religious or monastic orders in the Greek and Roman Churches, or between political and theological parties in the nations of northern Europe.

In the second place, the grounds of dissension were wholly different from any with which we are familiar. They were, doubtless, aggravated in Corinth by the conflux of various elements which was to be found in the chief commercial city of the ancient world, and by the tendency to faction, which had long characterised the Greek race, and was formerly known by the name of *στάσις*, and stigmatised as the peculiar disease (*νόσος*) of the old Greek commonwealths. But the especial occasion was the same which was to be found in all the Apostolical Churches, and which has never since been found in any. At no subsequent period have Christian communities been agitated as all then were by the rivalry and animosity of the Jewish and Gentile converts. Jewish converts to Christianity there have been in later ages, but in such small numbers, and with so little distinction in their character, that their influence, as such, on the rest of the community has been almost nothing. In the first century it was just the reverse. Even in Corinth, the most exclusively Gentile of all the primitive Churches, they formed the basis of the community; and the difficulty of reconciling their scruples and meeting their prejudices was one of the chief tasks which the founder of the Church had to fulfil. We must conceive two bodies brought into the closest connection with each other, and taught to look upon each other as brothers and friends, of whom one part, in the present instance the more numerous, had but recently relinquished the worship of Grecian Divinities; and to whom acts of gross immorality still appeared either

innocent or indifferent, and the future life something, if not incredible, at least difficult to be believed,—whilst the other part, comprising the most earnest and energetic portion of the society, consisted of men, Jews either by birth or by religion, who still retained all the Jewish rites of circumcision, of the Sabbath, of abstinence from particular kinds of food, and of attendance at the Jewish festivals. It is obvious at once that no equal degree of contrariety has ever since been found within the bosom of the same religious society. In large nations, it is true, that the differences between Protestants and Roman Catholics may amount in some instances nearly to the same pitch; but in such cases the fusion has not been attempted, and the two bodies have lived apart, if not in open separation, from each other.

In the third place, the professed watchwords of these parties were the names, not of any subordinate teachers, but of the Apostles themselves and their immediate followers,—“I am of Paul, I of Apollos, I of Cephas, I of Christ.”

It has sometimes been doubted whether these were the designations actually used by the Corinthian parties. “These things,” says the Apostle, “I have in a figure transferred (μετεσχημάτισα) to myself and Apollos for your sakes,” as if,—so it has been said,—he had used the names of himself and Apollos instead of the real names of unknown leaders, in order either to avoid mixing himself up in their party disputes, or to impress more forcibly upon them the futility of these rival claims, which even in himself and Apollos would be out of place, much more in those who really made them. But even if the general tenor of that passage¹ refers principally to the subordinate teachers in the

¹ 1 Cor. iv. 6.

Corinthian Church, there still would be nothing in it to interfere with the literal meaning of the other passages¹, which mention the names not only of Paul and Apollos, but of Cephas, and naturally imply that, whatever might be the claims or rivalries of particular leaders of the respective parties, those were the names to which all parties and leaders alike appealed. The Apostle, therefore, only means, that instead of speaking of the factions generally, especially of the rival faction calling itself by the name of Cephas, he had confined himself to those which called themselves after his name and that of Apollos, in order to show that his censure was aimed, not against his Judaising opponents merely, but against the factious spirit itself, by which those who claimed to be his partisans were no less animated than those who claimed to be his enemies. Such appears to have been the course adopted also in i. 13—16., where he immediately selects the party which said, "I am of Paul," as the chief instance of the sin common to them all.

When from the fact that such parties existed we come to consider what they were and in what their differences consisted, the scanty information which we possess forbids us to advance anything with certainty beyond the most general statement. That they followed the great division of Jew and Gentile which ran through all the Churches of this period, and that the adherents of the former ranged themselves under the name of Cephas, and those of the latter under Paul, will hardly be doubted; and, if so, it would seem probable that the party of Paul was in the ascendant during the period of the First Epistle, which chiefly attacks such sins as would belong to the Gentile portion of the community, and the party of Cephas during the period of the Second Epistle, which expressly attacks a formidable body

¹ 1 Cor. i. 12., iii. 22.

of Judaisers. And the connection of these latter with Cephas is further confirmed by the appeals which they would seem to have made to his example and authority, in the only passage where their presence is certainly indicated in the First Epistle¹, and in the stress laid by St. Paul on the error of St. Peter in his address to a similar party in Galatia.²

What might be the relation of the followers of Paul to those of Apollos, it is now perhaps impossible to determine. That they were on the whole homogeneous, may be inferred both from the connection of Apollos with the disciples of Paul in the Acts³, and from the constant union of their names in this Epistle.⁴ The only other certain indications furnished to us are those contained in the contrast of the expressions "planting" and "watering," "laying the foundation" and "building," which, so far as they go, agree with the account in the Acts, speaking of the effects of the mission of Apollos to Corinth as subsequent to the visit of Paul. To this, although less positively, we might add the frequent allusions to pretensions to human wisdom and learning in the early chapters⁵; which would agree with no party so well as with that who professed to follow the Alexandrian Jew, eloquent, mighty in the Scriptures; whether we suppose that party to be found amongst the pure Gentiles, or amongst the Hellenistic Jews, to whom he seems chiefly to have addressed his arguments.⁶

It may be observed in passing that the real name from which Apollos is abridged, as Lucas from Lucanus, Antipas from Antipater, is "Apollonius." Apparently from the circumstance that the first governor of Egypt left there by Alexander⁷ bore this name, the number

¹ ix. 5.² Gal. ii. 11—14.³ xviii. 26.⁴ iii. 4., iv. 6., xvi. 12.⁵ i. 17—28., ii. 1—6.⁶ Acts, xviii. 28.⁷ Arrian, iii. 5.; Curtius, iv. 11.

of "Apolloniuses" in Egypt was so great that "unless some distinguishing epithet is added, it is impossible to say who they were."¹ One was Apollonius Rhodius, so called from his favourable reception in Rhodes, but really (like Apollos) a native of Alexandria, and successor of Eratosthenes in the headship of the Alexandrian College or Museum. Another was a soothsayer of this time, who prophesied the death of Caligula.² The most celebrated person of the name living in the Apostolic age was the sophist of Tyana, called from his supposed birthplace "Tyanæus," but who passed part of his life at Alexandria, and met Vespasian there.³

Whether the words "And I of Christ" (ἐγὼ δὲ Χριστοῦ), refer to any distinct party, must remain doubtful. One would be glad with Chrysostom so to read the passage, as if the Apostle, after enumerating the other names, had broken off with the indignant exclamation, "But *I* am of Christ." Had, however, such an antithesis been intended, some such expression as ἐγὼ δὲ Παῦλος Χριστοῦ seems almost of necessity required to prevent the ambiguity which otherwise arises. And that there was some party laying claim to an exclusive connection with the One Name which, as the Apostle implies⁴, ought to have been regarded as common to all, is strongly confirmed by the expression in 2 Cor. x. 7., "If any man trust to himself that he is Christ's, let him of himself think thus again, that as he is Christ's, even so are we Christ's;" and although with less certainty, by the claims, apparently, of the same persons to be considered "Apostles of Christ," and "ministers of Christ."⁵ Without professing to determine the nature of this party with exact precision,

¹ See Dr. Smith's Dictionary of Classical Biography, p. 239. b.

² Dio Cass. lix. 29.

⁴ 1 Cor. i. 13.

³ Philostr. Vit. Apoll. v. 31.

⁵ 2 Cor. xi. 13. 23.

or to examine the many opinions which have been expressed concerning it, the context of the Second Epistle where the above passages occur, indicates that, if they refer to either of the two leading divisions of the Corinthian Church, it is to the Jewish; and it is in accordance with what is implied of Judaizing Christians in other passages, that they should have dwelt especially on their national and lineal connection with "the Christ," "the anointed Messiah," "the son of David," and that "the outward appearance," the "carnal and fleshly" arguments on which they prided themselves¹, should have been their intercourse either with "Christ Himself after the flesh,"² or with the original Jewish Apostles, who had seen Him³, or with "the brethren of the Lord,"⁴ especially James, who would be prominently put forward as the head of the Church of Palestine.⁵

Of these factions, other indications have been supposed to exist in other parts of the New Testament, and the writings immediately following upon them. But the only certain traces besides those already referred to, are the indisputable allusions to a supposed hostility between Peter and James on one hand, and Paul on the other, in the Clementines, a work of about the date A. D. 212—230. With this exception, it is a remarkable fact that the factions, once so formidable, have never been revived. Never has any disruption of the unity of Christianity appeared of equal importance; never has any disruption which once appeared of importance (with the exception, perhaps, of the Paschal controversy) been so completely healed.

¹ 2 Cor. v. 12., x. 2, 3. 7.

² 2 Cor. v. 16.

³ 1 Cor. ix. 1.

⁴ Ib. 5.

⁵ Comp. especially Gal. ii. 16. 20.

(1.) *Description of the Factions.*

I. 10—16.

¹⁰ Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ, καὶ ἐν τῇ αὐτῇ γνώμῃ. ¹¹ ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι. ¹² λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ

10. παρακαλῶ. A mixture of entreaty and command. "Obsecro."

διὰ τοῦ ὀνόματος, *i. e.* as the bond of union, and as the most Holy name by which they could be adjured. The connection of this with *κοινωνίαν* in verse 9. is the link between this and the preceding paragraph, as *χάρις* and *εὐχαριστῶ* in verses 3. and 4.

ἵνα τὸ αὐτὸ λέγητε. "Call yourselves by one common name," instead of those various names which are afterwards noticed — (opposed to *ἕκαστος* λέγει.)

κατηρτισμένοι, "restored." It has a more general signification, as in Gal. vi. i.; Rom. ix. 22.; 2 Cor. xiii. 11.; Eph. iv. 12.; 1 Thess. iii. 10.; Heb. x. 5., xi. 3., xiii. 21.; but usually with the sense of "restoring," or "completing" something which has been set wrong. Comp. Matt. iv. 21., where it is used of the mending of the nets; and here, probably, suggested by the literal meaning

of "σχίσματα," *rents*. *κατηρτιστήρ* was the acknowledged phrase in classical Greek for a reconciler of factions. So Demonax at Cyrene, Herodot. iv. 161.

νοῦς, "sense." γνώμη, "judgment" or "view of life;" but probably no greater difference than between *καρδία* and *ψυχή* in Acts, iv. 32.

11. ὑπὸ τῶν Χλόης, probably "the slaves of Chloe going to and from Ephesus and Corinth on business."

ἔριδες, here used as identical with *σχίσματα*, not divisions *from*, but *within*, the society.

12. λέγω δὲ τοῦτο. "What I mean is." Compare Eph. v. 32.

ἕκαστος ὑμῶν. "There is none of you who has not joined one or other of the parties." For the factions themselves, see the Introduction to this section. It is enough here to observe, 1. That the two leading divisions are those of Paul and Cephas, the Gentile and the Jewish. 2. That "Cephas"

Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ χριστοῦ. ¹³ μεμέρισται ὁ χριστός. Μὴ Παῦλος ἐσταυρώθη περὶ ὑμῶν*, ἡ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; ¹⁴ εὐχαριστῶ τῷ Θεῷ μου^δ, ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, ¹⁵ ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε^ε. ¹⁶ ἐβάπτισα δὲ καὶ τὸν

* ὅπερ ὑμῶν.

δ Om. μου.

ε ἐβάπτισα.

is St. Peter, and not (as Theophylact and Euseb. H. E. v. 12., suppose) another person of the same name, is clear, not only from the whole context, but from the manner in which Clemens Romanus, in referring to this very passage, speaks of him as the Apostle, ἐπ' ἀληθείας (ὁ μακάριος Παῦλος ἀποστόλος ἐπεστεῖλεν ὑμῖν περὶ αὐτοῦ τε καὶ Κηφᾶ τε καὶ Ἀπόλλω, διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιῆσθαι. Ἄλλ' ἡ πρόσκλισις ἐκείνη ἦττον ἁμαρτίαν προσήνεγκεν προσεκλίσητε γὰρ Ἀποστόλοις μεμαρτυρημένοις καὶ ἀνδρὶ δεδοκισμένῳ παρ' αὐτοῖς.*

13. Μεμέρισται ὁ χριστός, "Christ is divided." Lachmann's punctuation is both more striking, and also agrees better with the context, than that of the Received Text. Had it been a question, "Is Christ divided?" one would expect μὴ μεμ, as in the following clauses. It is an abrupt and mournful summing up of the statement of their divisions. "By your factions, Christ who lives in the Chris-

tian society, and by whom you should be united, is torn asunder." And then, after a pause, follows the burst of indignation: "Surely it was not Paul who was crucified for you, and into whose name you were baptized!" "It was not Paul who died for you, or to whom you died."† He takes his own party for the specimen of the evil of which he complains, as being the one in which it most forcibly strikes him, and also in which he can best denounce the sin of party spirit itself, without being supposed to be influenced by opposition to the views or claims of the hostile factions. It is the first instance of the "transferring" of which he speaks in iv. 6. For this sense of μεμερίσται see Mark, iii. 26.

14. εὐχαριστῶ τῷ Θεῷ. "I thank God that it so happened even without my express intention."

Crispus, as the ruler of the synagogue (Acts, xviii. 8.), and Gaius (or "Caius") as the Apostle's host (Rom. xvi. 23.), would naturally be the two most obvious of his converts,

* Ep. ad Cor. i. c. 47.

† Compare for the connection, Rom. vi. 2, 3.

Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.
 17 Οὐ γὰρ ἀπέστειλέ με [ὁ]^a χριστὸς βαπτίζειν, ἀλλ' εὐαγγε-
 λίζεσθαι

^a Om. *δ* before *χριστός*.

and most prominent in his recollections. "Crispus" was a common name of Jews.*

16. This addition of the baptism of Stephanas seems to be a subsequent correction. Stephanas and his household (for this is the most natural meaning of the words—like *οἱ ἀμφὶ Στεφανᾶν*) were his earliest converts, xvi. 15. 17., which see.

οὐκ οἶδα. "I do not remember." Comp. 2 Cor. xii. 2.; Acts, xxiii. 5.

17. "So little concern have I with baptizing, that it is not properly part of my mission." In the injunction, Matt. xxviii. 19., the principal command is, as here, to "make disciples" (*μαθητεύσατε*); "baptizing"

(*βαπτίζοντες*) is introduced subordinatesly, as the mode by which the nations are to be made disciples. So also in Mark, xvi. 15, 16., the duty of "proclaiming the Gospel" (*κηρύξατε τὸ εὐαγγέλιον*) with its subsequent effects of "believing," and of "signs following," corresponds to what the Apostle here calls "preaching the Gospel" (*εὐαγγελίζεσθαι*); "baptism" (*βαπτισθεὶς*) is mentioned once subordinatesly, as an explanation of "believing" (*πιστεύσας*). Such, too, was the practice; the preaching was the mission of the Apostles, as of our Lord before them †; the administration of baptism was performed by inferiors. ‡

* Jevamoth, ii. 3., xii. 2.; Lightfoot.

† John, iv. 2.

‡ Comp. Acts, viii. 12. 16., and by implication, Acts, ii. 41., ix. 18., x. 48., xix. 3. 5, 6.

PARAPHRASE I. 10—16. — “*First let me entreat and command you, in the name of our common Master, to lay aside these party watchwords by which you call yourselves, remembering that by them you divide Christ Himself. You especially who profess to follow me as your leader, attend to what I, your leader, tell you. Surely the very act of your admission into the Christian society showed you that there was One greater than Paul, who died for you, and to whom you died. There was nothing in that first beginning of your Christian life which brought you into any special connection with me. With three exceptions, you were baptized not by me, but by others, and thus it was providentially ordered that you should have no pretext for attaching yourselves to me as the head of a party. And this reluctance of mine to baptize is also in accordance with the duty imposed upon me. My mission from Christ was not to form a party,—no, nor even a society, or a Church,—but to declare the glad tidings of the Gospel. To that great object all else was subordinate.*”



In this section we may observe—

1. Party spirit is denounced as a sin in itself, irrespectively of the right or wrong opinions connected with it; and the true safeguard against it is in the recollection of the great bond of fellowship with Christ, which all have in common. “*Christianus mihi nomen est,*” said an ancient bishop, in answer to some such distinction; “*Catholicus cognomen.*”

2. The first duty of an Apostle was to lose himself entirely in the cause which he preached. Even the most important details or forms—even though it were the organisation of the Christian society through the

rite instituted by Christ Himself—were so insignificant in comparison, that St. Paul spoke of them as though he had no concern with them.

3. It was not in the mere adoption of eminent names, but in the party spirit which attaches more importance to them than to the great cause which all good men have in common, that the sin of the Corinthian factions consisted. Even the sacred name of Christ Himself may thus be desecrated; and as the Apostle here rebukes those who said "I am of Christ," no less than those who said "I am of Paul, of Apollos, and of Cephas," so in the Gospels we read that our Lord Himself refused to take the title of "good,"¹ and that "He Himself baptized not, but His disciples."² If the holiest name of all can thus be made a party watchword; if Christianity itself can thus be turned to the purposes of a faction, much more may any of its subordinate manifestations. And as the peculiar distinction of the character of our Lord is, that it rises far above any local or temporary influences, and has, for the most part, escaped, even in thought, from any association with them, so the character of the Apostle, although in a lower measure, vindicates itself in this passage from any identification with the party which called itself after his name, and is a true example of the possibility of performing a great work, and labouring earnestly for great truths, without losing sight of the common ground of Christianity, or becoming the centre of a factious and worldly spirit.

4. It is by catching a glimpse, however partial, of those wild dissensions which raged around and beneath the Apostolical writings, that we can best appreciate the unity and repose of those writings themselves; it is by seeing how completely these dissensions have been obliterated that we can best understand how marked

¹ Luke, xviii. 19.

² John, iv. 2.

was the difference between their results and those of analogous divisions in other history. We know how the names of Plato and Aristotle, of Francis and Dominic, of Luther and Calvin, have continued as the rallying point of rival schools and systems long after the decease and contrary even to the intentions of the respective founders. But with regard to the factions of the Apostolic age it was not so. Hundreds of inferior names have been perpetuated in the history of inferior sects : but the schools of Paul, and Apollos, and Cephas, which once waged so bitter a warfare against each other, were extinguished almost before ecclesiastical history had begun ; and the utmost diversity of human character and outward style has been unable to break the indissoluble harmony in which their memories are united in the associations of the Christian world. Partly this arose from the nature of the case. The Apostles could not have been the founders of systems even if they would. Their power was not their own but another's—" who made them to differ from another? what had they which they had not received?" If once they claimed an independent authority, their authority was gone. Great philosophers, great conquerors, great heresiarchs, leave their names even in spite of themselves. But such the Apostles could not be without ceasing to be what they were, and the total extinction of the parties which were called after them is in fact a testimony to the divinity of their mission. And it is difficult not to believe that in the great work of reconciliation, of which the outward volume of the Sacred Canon is the leading monument, they were themselves not merely passive instruments, but active and conscious agents ; that a lesson is still to be derived from the record they have left of their own resistance to the claims of the factions which vainly endeavoured to divide what God had joined together.

(2.) *The Simplicity of the Apostle's Preaching.*

I. 17—II. 5.

οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.

¹⁸ Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις

17. The first part of this verse has been already explained as belonging to the previous section, and the course of the argument would have led us to expect a continuation of the reasons why the Apostle was *not* sent to baptize. But, having stated that he *was* sent to preach the Gospel, he is diverted from the previous train of thought by the recollection that the preaching of the Gospel had itself been made a subject of contention and party feud. This might have been either that he was taunted by his adversaries with a want of that human learning and eloquence on which the Greek rhetoricians prided themselves, and by which Apollos was distinguished, or that he himself, as "the chief speaker"* with Apollos, was set up by the Gentile party as a model of a great teacher, in opposition to the simple unlettered instructions of Cephas or of James. The latter is most favoured by the context and the nature of

the case, especially if we may suppose that the party of Apollos was practically identified with that of St. Paul. At any rate, the general tendency of the whole passage is not to claim, but to disclaim, for himself and the Gospel the "wisdom" which the Corinthians seemed to expect.

σοφία λόγου. "Wisdom which consists in words," λόγος having, besides, the sense of "*mere words*," as in Aristotle, Eth. vii. 9., x. 9.†

κενωθῇ, "deprived of its inherent power." Compare Rom. iv. 14. "Lest the form in which I taught should be inconsistent with the humiliation of the lesson."

ὁ σταυρὸς τοῦ χριστοῦ. The *humiliation* of Christ, as expressed in the shameful death of the Crucifixion, which was in itself the centre of the Apostle's teaching, and at Corinth was in this respect especially needed as an antidote to the pride of the ambitious sects and vain Greeks.

18. ὁ λόγος γὰρ. "The

* Comp. Acts, xiv. 12.

† Comp. 1 Cor. ii. 13, 14., iv. 19, 20.; 1 Thess. ii. 5. 13.

μωρία ἐστίν, τοῖς δὲ σωζόμενοις ἡμῶν δύναμις Θεοῦ ἐστίν.
 19 γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν
 σύνησιν τῶν συνετῶν ἀθετήσω. 20 ποῦ σοφός; ποῦ γραμμα-

true power of the Gospel is in this very Cross which is so despised."

ὁ λόγος. "There is a word," "an eloquence," which is most powerful, "the eloquence of the Cross" (referring to σοφία λόγου).

τοῖς ἀπολλυμένοις. Unbelievers are regarded by St. Paul as already dead,—believers as already saved. "A sweet savour . . . in them that are saved, and in them that perish." 2 Cor. ii. 15.

19. γέγραπται γάρ. This gives the reason for δύναμις: "God's power is greater than man's wisdom, for you will remember how this is set forth in the Prophets." He then, as often, combines two distinct passages in one quotation. Both are from Isaiah, nearly as in the LXX. (1.) Isa. xxix. 14., "I will destroy," &c. The original meaning is, that the wisdom of the pretended leaders of the Jewish people shall be confounded by the judgments of God. The LXX. has κρύψω for ἀθετήσω. The

Hebrew is "shall perish" and "shall disappear." (2.) Isa. xxxiii. 18., "Where is the scribe?" &c. The original meaning is a burst of triumph over the defeat of Sennacherib: "Where is he who exacted and weighed the tribute, and who counted the towers of Zion as if they were his own?" These words the Apostle applies generally; adopting, apparently, the common phraseology of the Rabbis on the subject.*

"The wise man," σόφος, probably refers specially to the Greeks, as the word especially used by themselves, e. g. in the derivatives φιλόσοφος, σοφιστής. "The scribe," γραμματεὺς, is the Jew. It is only in the sense of a Jewish "exponent of the Law" that it can be classed with σόφος and συζητητής. Whenever it is used generally, or in reference to Gentiles, it merely means "clerk," or "secretary," unless, perhaps, in Ecclus. xxxviii. 4. The "disputer," συζητητής, seems to be a

* See Lightfoot's quotation:—

"God showed to Adam
 Every generation, and the disputers of it;
 Every generation, and the wise men of it;
 Every generation, and the scribes of it;
 Every generation, and the governors of it.

τεύς; τοῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ
 θεὸς τὴν σοφίαν τοῦ κόσμου τούτου; ²¹ ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ
 τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκη-
 σεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς

word descriptive of the popular disputations which took place in rival schools. (Comp. Acts, vi. 9., ix. 29.) τοῦ αἰῶνος τούτου refers to all the three, and is to be slightly distinguished from κόσμου; the first referring to the transitory, the second to the visible and material, character of the present world.

These expressions acquire an additional force by a comparison with the Rabbinical belief that the cessation of Rabbinical wisdom was to be one of the signs of the Messiah's coming*, and that this was expressly foretold in Isa. xxxiii. 18., analogous to the belief of Christians in the cessation of oracles in the heathen world:—

“The oracles are dumb,
 No more the hideous hum
 Runs thro' the arched roof in words
 deceiving.”

21. ἐν τῇ σοφίᾳ τοῦ θεοῦ may be, (1.) “God ordained in His wisdom that the wisdom of the world shall not be the means of arriving at a knowledge of God;” in which case compare Acts, xiv. 16.: “God in times past suffered

all men to walk in their own ways.” Acts, xvii. 30.: “The times of this ignorance God winked at.” Rom. iii. 25.: “The passing over (πάρεσιν) of sins that are gone before (προγεγονότων) through the forbearance of God.” (2.) “When all the wisdom of God had been displayed, the world was still unable to arrive at the knowledge of God. It was not converted by His wisdom, and therefore He chose to confound it by saving, not the world, but the believers (if one may say so) *through His folly*.” διὰ τῆς σοφίας may, thus, be either “its wisdom,” or the repetition and explanation of ἐν τῇ σοφίᾳ τοῦ θεοῦ, “through the wisdom which I have just mentioned.” Compare the general context in Rom. i. 16—21., where the Apostle argues in like manner that the Gospel is shown to be the power of God to those who believe, because in spite of full light the Gentile world had rejected the knowledge of God.

In either case, ὁ κόσμος (“the world of Gentiles”) is opposed to οἱ πιστεύοντες (“the believing world”); and in the next verse, “the world” is

* See the quotations from the Mishna (Sota, ix. 15.; Schir. x. 1. 12; Hagiga, f. 15. 2.) apud Wetstein, ad loc.

πιστεύοντας· ²² ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα^a αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν, ²³ ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν. ²⁴ αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν^b, χριστὸν

^a σημείον.

^b Ἕλλησι for ἔθνεσι.

expanded into "Jew and Greek," and "those that believe" are explained by "we."

22. ἐπειδὴ, either, (1.) a new sentence, "Now that the Greeks and Jews object, *we* preach," &c., according to the construction by which δὲ is sometimes found in the apodosis; in that case Lachmann's punctuation is to be adopted; or (2.) a repetition of the first ἐπειδὴ in 21., and given as an amplification of the ground already stated there. In that case the punctuation in the Received Text is to be adopted. The second is perhaps the best.

Ἰουδαῖοι. Ἕλληνες. "Characters like the Jews—like the Greeks" (implied in the omission of the article). Ἕλλησιν is used here, as elsewhere in the Epistles, not exclusively of the Greek nation, but for Gentiles or Pagans generally, from the fact, that since the diffusion of the Greek race by Alexander's conquests, their language and religion furnished the most obvious antithesis to Judaism; and in this sense the word was continued in the Byzantine empire, till it became absolutely synonymous with "Pagan."

σημεῖα, "signs," (for σημείον, "a sign,") is supported by all the ancient MSS. (A. B. C. D. E. F. G.) but one (I.), and is certainly right. Though a variation from the form in Matt. xii. 38., xvi. 1., it agrees with John, iv. 48., and would bear the same general meaning of "outward visible wonders to gratify the craving of superstition;" as σόφια is "an inward completeness of system to gratify the cravings of the intellect."

23. ἡμεῖς. "We, Apostles and Christians."

χριστὸν, κ.τ.λ. "Christ, to whom, in His humiliation, the Jews have a religious, the Greeks an intellectual, objection, but who, to *us*, who are called to believe in Him, though still the same Christ, is really a far greater manifestation of power than any sign in Heaven or outward miracle,—a far greater manifestation of wisdom, than any system of mere human learning, inasmuch as He is the power and the wisdom, not of man, but of God."

"The power of God as delivering from the bondage of sin." Compare Rom. viii. 2. "The wisdom of God as exhibiting the Divine wisdom of

Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν· ²⁵ ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν^a, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων. ²⁶ βλέπετε γὰρ τὴν κλησιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· ²⁷ ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα καταισχύνη τοὺς σοφοὺς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα καταισχύνη τὰ ἰσχυρά· ^b ²⁸ καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, τὰ μὴ^c ὄντα, ἵνα τὰ ὄντα καταργήσῃ·

^a ἐστίν after τῶν ἀνθρώπων.

^b τοὺς σοφοὺς καταισχύνη . . . τὰ ἰσχυρὰ καταισχύνη.

^c καὶ before τὰ μὴ.

the plan of Redemption." Compare Eph. i. 8, 9, 17, 18.

σημεῖα, σκάνδαλον, δύναμις, on one hand, and σοφία, μωρία, σοφία, on the other hand, correspond to each other. Observe the repetition of *χριστόν*, "He in whom the unbelievers saw only the crucified malefactor, was to the believers the power and wisdom of God."

25. ὅτι τὸ μωρὸν τοῦ Θεοῦ. "For this, if it were, as it appears to be, the least wisdom of God, is wiser than the wisdom of men."

26. It was a general, though not a universal rule (οὐ πόλλοι, not οὐδεῖς), that the first converts were from the humblest and most illiterate classes. The few exceptions that occur in the New Testament itself are Nicodemus and Joseph, Sergius Paulus, Dionysius the Areopagite, Apollos, and the Apostle Paul himself. Of the original Apostles it was probably true without exception. A doubtful tradition of Bar-

tholomew's high birth is all that has ever been alleged to the contrary.

τὴν κλησιν. "The manner of your conversion to Christianity." See on vii. 20.: κατὰ σάρκα, "outwardly" = τοῦ κόσμου τούτου. Βλέπετε ("see" or "you see") may be either imperative or indicative.

27, 28. τὰ μωρὰ, opposed to σοφοί, — τὰ ἀσθενῆ τοῦ δυνατοῦ, — τὰ ἀγενῆ καὶ τὰ ἐξουθενημένα (comp. vi. 4.) to εὐγενεῖς.

A. F. G. omit ἵνα καταισχύνη — ἐξελέξατο ὁ Θεός. But this is probably from the mistake of the copyist passing over the two lines, which end in a similar termination to that which preceded.

τὰ μὴ ὄντα, the climax of the whole. "God has not only made the Gospel to prevail over wisdom and power and rank, but has created it out of nothing, that so, in our redemption as well as our creation, we might be wholly

²⁹ ὅπως μὴ καυχῆσθῃται πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. ³⁰ ἐξ αὐτοῦ^a δὲ ὑμεῖς ἐστὲ ἐν χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν^b ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις·
³¹ ἵνα καθὼς γέγραπται· Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

^a αὐτοῦ for τοῦ Θεοῦ.

^b ἡμῖν σοφία.

dependent upon him." Compare Rom. iv. 17.

καὶ is inserted before τὰ μὴ ὄντα in B. C.³ D.³ J. and the Received Text, and is omitted in A. C.³ D.³ E. (?) F. G. and in Lachmann. If the omission is correct, the words τὰ μὴ ὄντα are not an addition to, but a summary of, the successive ideas of the previous verse.

30. What in 27—29. is exhibited on its negative side, is here exhibited on its positive side. "God is our Creator; and therefore we are to confide in none and in nothing besides Him. He is our Creator; and therefore you are certainly His children,—born again into the world through Christ, who, as the first-born of this new creation (ἐγενήθη), was made to us the true source and exemplar of divine wisdom." Comp. Rom. xi. 36., where the same truth is stated, that *from* the Father *through* the Son all things exist, that, in opposition to all the wisdom and power of the world, Christ alone contains the true divine wisdom. With this assertion the antithesis properly closes, as is shown by the position of the words, that "Christ was made unto us

wisdom from God." But here, as elsewhere, the Apostle's feeling overflows, and adds (what is not strictly needed) that Christ, besides being our wisdom is also "both our righteousness and our holiness," (δικαιοσύνη τε καὶ ἁγιάσμος), "the one as truly as the other—the source and exemplar of both." That this is the force of the juxtaposition of the words is evident from τε . . . καί. Compare vi. 11. It may be observed that this is the earliest passage in St. Paul's writings which contains the germ of Rom. iii. 17., and the structure of teaching built upon it. καὶ ἀπολύτρωσις. "And yet more, He is our ransom from all evil; in Him we all receive that ransom by which our mortal natures shall be set free from the bondage of corruption." That this is the full meaning of the word was implied by its occupying the climax of the sentence. Compare Rom. viii. 21—23.

31. "Thus our very boasting is an expression of our dependence." The quotation is a condensation of Jeremiah ix. 23, 24: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not

II. ¹Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ. ²οὐ γὰρ ἔκρινά τι εἰδέναι^a ἐν ὑμῖν, εἰ μὴ Ἰησοῦν χριστόν, καὶ τοῦτον ἐσταυρωμένον. ³κἀγὼ^b ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ

^a τοῦ εἰδέναι τι.

^b καὶ ἐγώ.

the rich man glory in his riches, but let him that glorieth glory in this,—that he understandeth and knoweth me,—that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth.” And the words “in the Lord” probably contain a latent reference in the Apostle’s mind, not merely to God generally (as in 29.), but to Christ Jesus specially, as just described in 30.

II. 1. What he has said generally, he now exemplifies in himself.

“And in my own person, too, this was true.” It is possible that this emphatic reference to himself (κἀγὼ) is based on the comparison of himself with other teachers, or with Christians in general; but it is more natural to suppose that it results only from the comparison between his practice and his preaching,—“As the Gospel is, so also am I its Apostle.” For a similar argument, that, as his teaching was, so must be his own character and practice, see 2 Cor. i. 17—20., iii. 7—12., in regard to truthfulness and sincerity as here to simplicity; καὶ having, in part, the sense common in

Thucydides, “in fact:” as, *e. g.* Thucyd. vi. 64.: ὅπερ καὶ κατέλαβον.

ὑπεροχὴν, “excelling others.” τὸ μαρτύριον τοῦ Θεοῦ. “My testimony of what God has done in Christ.” B. D. E. F. G. J. The reading of *μυστήριον* in A. C. is probably from verse 7.

2. οὐκ ἔκρινά τι εἰδέναι. “I determined to know nothing” (οὐκ ἔκρινά, like οὐ φημι; not “I did not determine,” but “I determined not”). The reading of the Rec. Text, τοῦ εἰδέναι, is supported by only one ancient MS. (J.); but for a similar construction, compare Acts, xxvii. 1. (ἐκρίναμεν τοῦ ἀποπλεῖν). “You will recollect that my preaching was no philosophical system; for it was confined to the exhibition of Jesus Christ, and that not in His glory, but in His humiliation, in which you were called upon to share.”

3. κἀγὼ (“and I”), as in verse 1., here repeated as expressing still more emphatically the absence of human power, not only in his practice, but in his person.

“Weakness,” alluding to the infirmities so often mentioned in the 2nd Epistle.* “Fear and

* 2 Cor. x. 10., xi. 30., xii. 5. 9, 10.

ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, ⁴καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας* λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ⁵ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

* ἀνθρωπίνης before σοφίας.

trembling," i. e. anxiety occasioned by a consciousness of his weakness. Compare the same expressions used of the reception of Titus, 2 Cor. vii. 15., and of the behaviour of slaves, Eph. vi. 5. For St. Paul's personal presence, see on 2 Cor. x. 10., xii. 7.

4. λόγος, the "form," κήρυγμα, the "substance of his preaching;" but the words do not require a precise distinction.

πειθοῖς, probably an adjective for πιθανοῖς, after the analogy of φειδὸς and μῆμος, — not found in classical writers. "Corinthian words" was a popular expression for exquisite and elaborate phrases.*

ἀνθρωπίνης ("human"), inserted before σοφίας in A. C.,

was probably added from an unnecessary fear lest "wisdom" itself should seem to be disparaged.

ἐν ἀποδείξει, "in the proofs given by the Spirit and the power which was in me." The words (πνεύματος, δυνάμεως) evidently refer to the preternatural gifts, whether of the Corinthians or of himself. Compare the whole argument of 2 Cor. xi. 21.; xii. 10. One of the Fragments of Longinus†, apparently in allusion to the abrupt and unsystematic style on which the Apostle here prides himself, says, that "Paul of Tarsus was the first who excelled in unproved assertions" (πρώτον . . . προϊστάμενον δόγματος ἀπαποδείκτου).

* Wetstein, ad loc.

† Fragment I. ed. Weisk. p. 112.

PARAPHRASE I. 17—II. 5.—“ *The Gospel which I preach is no system of mere words, fair without, but hollow within. I did nothing to conceal the simplicity and the offensiveness of the humiliation of Him whom I preached. That very humiliation, expressed in its strongest form in the Cross on which He died, has in itself a power to convince the hearts of men far beyond any system of human philosophy; and in Him whom the proud Jew, and the intellectual Greek, reject as a crucified malefactor, His followers recognise the truest satisfaction to all their wants. Nor is it only in Christ, but in His followers, that the same law is visible; you have only to look at the quarters from which the ranks of Christians are filled, to see that you owe nothing to your own wisdom, or power, or station, but all to God, by whom you have, in the person of Christ, been called, as if to a new existence, in this His second creation. He is your true wisdom; and not only so,—your righteousness, and holiness, and ransom. What I have thus stated generally was realised to the letter in my own practice; in my determination to preach, not theories but the fact of Christ's Crucifixion; in my own personal insignificance, as contrasted with the greatness of my cause.*”

THIS passage is important as containing a statement of the main subject of the Apostle's preaching. A similar and somewhat expanded description occurs in 1 Cor. xv. 3—8., which makes it to consist in the setting forth of the Death and the Resurrection of Christ. Both agree in the selection of the close of our Lord's life as the chief

topic of his addresses: "I delivered unto you first of all . . . how that Christ died for our sins . . . was buried . . . and rose again." The statement in this passage takes us a step further, and tells us that it was especially the manner of the death on which the Apostle chiefly dwelt—the *Cross of Christ*¹, *Christ crucified*.² And when we compare this language with that of the nearly contemporary Epistle to the Galatians, "before whose eyes *Jesus Christ* had evidently been set forth, *crucified* among them,"³ it is clear that the subject, though here given with a special application to the intellectual pride of the Corinthians, was habitual to him during this period of his life. So far as we can judge from his statements here, there were two points which specially commended it to him,—its simplicity and its humiliation; both alike uncongenial to the two great classes of his readers.

1. It was, as he says, the well known characteristic of "Jews" to demand "signs" or "portents." The especial "sign" which they sought was that of some manifestation of the "Shechinah," or Divine glory, in the Heavens, to encompass the Messiah. But the tendency was more general: it was that craving for the marvellous and miraculous, which still characterizes Oriental nations,—which appears in the licence of Arabian invention and credulity,—and which in the Jewish nation reached its highest pitch in the extravagant fictions of the Rabbinical writers. The proverb "*Credat Judæus*" shows the character which they had obtained amongst the Romans for readiness to accept the wildest absurdities; and this disposition to seek for signs is expressly commended in the Mishna.⁴ To a

¹ i. 17.² i. 23., ii. 2.³ iii. 1.⁴ Pirke Aboth. c. 5. § 4, 5.; Tract. Joma. fol. 75. p. 1.; Schemoth

certain extent this tendency is met by the Gospel miracles. "This was the beginning of 'signs' (σημείων) which Jesus did."¹ "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs."² Yet on the whole it is discouraged. "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas."³ "Except ye see signs and wonders, ye will not believe."⁴ And what is thus intimated in the Gospels, is here followed out by the Apostle. In answer to this demand for "signs," he produced the least dazzling, the least miraculous part of the whole of the career of our Lord,—the simple fact of His Crucifixion. The more ample we suppose the evidence for the Gospel miracles, or the more portentous their nature, so much the more striking is the testimony of Christ and the Apostle to the truth that it is not on them that the main structure of Christian faith is to be built up. The tendency in human nature, especially in Oriental nature, is acknowledged, and, to a certain extent satisfied. But it is discountenanced as unworthy of the highest and best form of Christian Revelation.

The same simplicity of teaching which was thus a rebuke to the superstitious cravings of the Oriental and the Jew, was also a rebuke to the intellectual demands of the European Greek. What outward miracles were to them, a theory, a system, a philosophy were to their heathen neighbours. The same subtlety of discussion which had appeared already in the numerous schools into which Greek philosophy was broken up, and which appeared afterwards in the theological speculations of

Rabba, sect. 9. pr.; Tanchuma, 21, 22.; Sohar. part ii. f. 8. (quoted in Reiche, Comment. ad 1 Cor. ii. 22.).

¹ John, ii. 11.

² Acts, ii. 22.

³ Matt. xvi. 4.

⁴ John, iv. 48.

the fourth and fifth centuries, needed not now, as in the time of Socrates, to be put down by a truer philosophy, but by something which should give them fact instead of speculation,—flesh and blood instead of words and theories. Such a new starting point was provided by the Apostle's constant representation of the homely and simple but startling event which had taken place within their own generation in Judæa,—the Crucifixion of his Master. Its outward form was familiar to them, wherever the Roman law had been carried out against the slaves and insurgents of the East. It was for them now to discover its inward application to themselves.

And this brings us to the second point of view from which the Crucifixion is here viewed—namely, its humiliation.

2. In order to enter into the force of this, we must picture to ourselves a state of feeling which, in part from the effect produced on the world by this very passage and the spirit which it describes, is entirely removed from our present experience. Not only is the outward symbol of the Cross glorified in our eyes by the truth of the religion which it represented, but the very fact of the connection between Christianity and humiliation is one of the proofs to us of its divine excellence. But at its first propagation, and even to this day in the parts of the world external to Christendom it is far otherwise. The Crucifixion was and is a "scandal" to the Jewish nation, as a degradation to the Messiah. Christ has been called by them in derision תלוי, "the man who was hanged;" and Christians, "the servants of him who was hanged." And it is well known that in the Mahometan religion, both as now professed and as set forth in the Koran, the supposed ignominy of the Crucifixion is evaded by the story that the Jews, in a judicial blindness, seized and

crucified Judas instead of Christ, who ascended from their hands into heaven. "You do not think that those brute Jews nailed the Lord Isa (Jesus) to a cross?" was the indignant question of an intelligent Mussulman to an English traveller — "Oh, no! they never nailed Him; He lives for ever in Heaven." And the objection thus felt by Jews and Mahometans to the Crucifixion as a degradation of the Messiah, was felt by the educated classes of Greek and Roman society as a degradation of the Religion itself—encumbered as it thus was, in their eyes, with associations so low, and addressed, as they would say, to classes so contemptible as the beggars and slaves of the Roman Empire.

Accordingly, in this passage is contained the earliest statement, we might almost call it prophecy, of the triumph of Christianity over the world. What the Apostle assumed as certain in the first beginning of the struggle has now been confirmed by the experience of many centuries. The Cross which, with all its associations, conveyed no thoughts to the Greek, the Roman, or the Jew, but of the lowest and most infamous punishment, has now become literally the glory of the civilised world; enshrined in our most famous works of art, in our greatest historical recollections, in our deepest feelings of devotion. The society which consisted almost exclusively in the first instance of the lower orders, chiefly of slaves and freedmen, and which for three centuries certainly numbered amongst its converts none of commanding intellect compared with the poets, historians, and philosophers who still headed the literature of the Roman Empire, has now embraced within itself all the civilisation of the world. The inhabitants of the palaces from which were taken the splendid works of art that adorn the galleries of the Vatican, have disappeared before the inhabitants of the cata-

combs, whose rude, ill-spelt epitaphs and barbarous sculptures may be seen beside them. The follies and weaknesses which have been pointed out so often in the writers of the first ages of the Christian Church, have not prevented the acknowledgment of their religion by some of the greatest philosophers and profoundest intellects that have ever risen in the world.

What was most remarkably exhibited in the triumph of Christianity itself has been exhibited in a less remarkable degree in its different forms subsequently. The immense impression produced by some of the saints of the middle ages, as well as by some of the least cultivated intellects of later times, as amongst our own Nonconformists, is a testimony to the same truth on a smaller scale. When Bonaventura pointed to the Crucifix as the source of all his learning,—when Luther took his stand on a few words from St. Paul's Epistles,—it was the same effect, produced in a less direct form. But the first shock was the greatest. The apparent insignificance of the Apostle—the novelty, and the offensiveness of the truth, and of the image under which the truth was conveyed, can never be repeated or equalled.

(3.) *The Contrast of Human and Divine Wisdom.*

II. 6—III. 4.

⁶ Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων, ⁷ ἀλλὰ λαλοῦμεν Θεοῦ σοφίαν* ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν, ⁸ ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν (εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης

* σοφίαν Θεοῦ.

6. "But, although we abjure human wisdom, there is a true wisdom which we speak to those who are fit to receive it." (τελείοις, "fullgrown," as opposed to νηπίοις, iii. 1.).

7. ἐν μυστηρίῳ, if referred to λαλοῦμεν, is, "We speak in a matter which is a secret from the unenlightened;" if to σοφίαν, "We speak of a wisdom which is a secret." It has its ordinary twofold sense of "a secret made known to the initiated."

τὴν ἀποκεκρυμμένην. The perfect tense is emphatic: "I mean that wisdom which has for so many ages been concealed, but is now revealed." Compare Rom. xvi. 25.

εἰς δόξαν ἡμῶν, "in order that by its revelation we might receive glory; that glory which is the highest gift of God to His children."* This "glory," as the object of the divine wis-

dom, now becomes the subject of the sentence.

8—12. ἣν refers to δόξαν. "The rulers of this temporal world—those who represent the greatness of the world, but who are truly identified with the evil spirits who really sway its destinies, knew nothing of this glory,—for, if they had, they could not, like Pilate and Caiaphas, have given up to the shameful death of the cross Him who alone could bestow it upon them." For the identification of the earthly and spiritual powers of this world in an evil sense, comp. Matt. iv. 8, 9., Eph. vi. 12.; and in reference to the Crucifixion especially, as in this passage, comp. Luke, xxii. 53.: "When I was daily with you in the temple, ye stretched forth no hands against me; but this is *your hour, and the power of darkness.*" For

* Comp. John, xvii. 10. 22.; Rom. viii. 21.

ἔσταύρωσαν), ⁹ ἀλλὰ καθὼς γέγραπται Ἄ ὀφθαλμοὺς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,

their ignorance comp. Luke, xxi. 34.: "Father, forgive them; for they know not what they do." For the same thought of the ignorance of the evil spirits in regard to the Crucifixion, carried out to a fanciful excess, yet still from its early date illustrating this passage, see Ign. ad Magn. c. 19.: καὶ ἔλαθε τὸν ἄρχοντα τοῦ αἰῶνος τούτου ἡ παρθενία Μαρίας καὶ ὁ τοκετὸς αὐτῆς ὁμοίως καὶ ὁ θάνατος τοῦ κυρίου, τρία μυστήρια κραυγῆς, ἅτινα ἐν ἡσυχίᾳ Θεοῦ ἐπράχθη. The words κύριον τῆς δόξης seem to be used with reference to δόξαν: "He who alone was sovereign Lord of that glory," like ἄρχηγος τῆς ζωῆς, Acts, iii. 15., ἄρχηγος τῆς σωτηρίας, Heb. ii. 10. δόξης here, as δόξαν in 7., used perhaps with special reference to the shame of the Cross.

9. ἀλλά. "Nay, rather;" the opposition to οὐδεὶς ἔγνωκεν being first brought forward in ἡμῖν δέ, verse 10. It seems best not to make ἡμῖν ἀπεκάλυψε the apodosis with an anacoluthon, but to suppose that the quotation in verse 9. is left unfinished.

καθὼς γέγραπται. These words imply that the quotation which follows is from the Old Testament. There is no instance of any apocryphal book

(as in Jude, 9. 24.) being introduced by this formula. And, in fact, it seems to be taken from Isa. lxi. 4. (LXX.): ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν ἶδον τὸν θεὸν πλὴν σου καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλειν, slightly coloured by the recollection of Isa. lii. 15. (LXX.): οἷς οὐκ ἀνηγγέλη, ὄφονται—καὶ οἱ οὐκ ἀκηκόασιν συνήσουσι), Isa. lxi. 17. (LXX.): ἔσται γὰρ ὁ οὐρανὸς καινός, κ.τ.λ. καὶ οὐ μὴ μνησθῶσι τῶν προτέρων, οὐδὲ οὐ μὴ ἐπέλθῃ αὐτῶν ἐπὶ τὴν καρδίαν). The variation of the original text is not essentially greater than in other quotations, e. g. that from Isa. xxix. 14., xxxiii. 18., in i. 19, 20., and it is apparently quoted as such in Clem. Rom. i. 34. (where see the annotations in Dr. Jacobson's edition).

It is, therefore, singular that the Fathers generally (with the exception of Jerome, who vehemently maintains the view just given*) held either (as Chrysostom, Theodoret, Theophylact) that it was taken from some lost prophet, or (as Origen) from an apocryphal work called "*The Revelation of Elijah*."† And it would almost seem as if there had been some theological or eccle-

* Ep. 101. 57. 33., and on Isa. lxi.

† See Fabricius, Cod. Apoc. Vet. Test. i. 1077.

ἅσα^a ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν, ¹⁰ ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς^b διὰ τοῦ πνεύματος.^c τὸ γὰρ πνεῦμα πάντα ἔρουνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. ¹¹ τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ

^a ἅ for ἅσα.

^b ὁ Θεὸς ἀπεκάλυψεν.

^c αὐτοῦ after πνεύματος.

siastical interest at stake in the controversy at an early period. Hegesippus (in a fragment of Stephanus Gobaras preserved in Photius, Bib. Cod. 232.) charges with "lying and vain speaking those who use this language (τοὺς ταῦτα φαμένους), as contradictory both to the Scriptures generally and to our Lord's speech, 'Blessed are your eyes, for they see; and your ears, for they hear.'" Whether or not in this passage Hegesippus intended to attack the Apostle, he evidently made it a great point *not* to regard these words as part of the Scriptures.

The words, both in the original context of Isa. lxiv. 4. and in their position here, refer not (as they are usually applied in quotations) to a future state, but (as is implied in the passage just quoted from Hegesippus) to the spiritual blessedness or glory which is to be attained in the present life by believers, and which the Apostle proceeds to explain in the next verses.

10. ἡμῖν δέ. For δὲ see note on verse 9. "To us," i. e. believers generally, but with a special reference to himself; opposed both to "the rulers of this world," in verse 8., and

to the general incapacity of man, in verse 9.

ἀπεκάλυψε, "revealed by spiritual insight into things invisible;" as in 2 Cor. xii. 2.

10—16. "This is so: (1). Because the Spirit alone can give this insight. 10, 11. (2). Because *we* have received this Spirit." 12—16.

10. The "Spirit" is spoken of, in the Old Testament, as the source of all wisdom, Job, xxxii. 8.; Ps. cxxxix. 7.: the penetrating glance of the divine knowledge. ἔρουνᾷ, "knows through deep inquiry:" Rom. viii. 27.; Ps. cxxxix. 1. τὰ βάθη, "the profoundest secrets of God, whether of His acts or of His nature." Comp. τὰ βάθη τοῦ Σατανᾶ, Rev. ii. 24. For the general sense, compare Matt. xi. 25—27: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he

ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ Θεοῦ οὐδείς ἔγνωκεν^a, εἰ μὴ τὸ πνεῦμα τοῦ Θεοῦ. ¹² ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ Θεοῦ χαρισθέντα ἡμῖν, ¹³ ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος^b, πνευματικοῖς πνευματικὰ

^a οἶδεν for ἔγνωκεν.

^b ἁγίου after πνεύματος.

to whomsoever the Son will reveal him."

11. "It is an inward, not an outward vision. The very word πνεῦμα (spirit) implies, when used of God, the same consciousness of things divine which, when used of man, it implies with regard to things human." For a similar comparison of the human and divine Spirit, comp. Rom. viii. 16. 26. τὸ πνεῦμα τοῦ Θεοῦ is not the Spirit in the divine nature as strictly opposed to the spirit in human nature (which would have been expressed by τὸ πν. τ. ὁ. τὸ ἐν αὐτῷ, as, before, τὸ πν. τοῦ ἀνθ. τὸ ἐν αὐτῷ), but in the more general sense required by the context of the whole passage: "The Spirit of God, whether in the Godhead or residing in man, is the true bond between God and man."

οἶδεν and ἔγνωκεν are not essentially different from each other. Compare a similar juxtaposition of these words, John, xxi. 17.

12. This communication of the Spirit is now expressed more definitely in the words τὸ ἐκ τοῦ Θεοῦ. ἡμεῖς, as in

verse 10., is "believers generally, but specially the Apostle," i. e. he conceives of the experience of other Christians through his own, as in Rom. vii. 7—25. τὸ πνεῦμα τοῦ κόσμου. "The spirit of mere human wisdom;" κόσμος, the world, not as in opposition to God, but only as alienated from Him. τὰ χαρισθέντα = ἃ ἡτοίμασεν, in verse 9., "the glory and blessedness of Christians;" perhaps with a slight allusion to the χαρίσματα.

13. Here he returns more directly to the subject of wisdom, from which, in 8—12., he had slightly digressed, recalled by τὸ πνεῦμα τοῦ κόσμου: "As our wisdom is not of this world, so neither is our manner of communicating it." "Our very language is the immediate result of our spiritual insight." Comp. ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, 2 Cor. xii. 4.

πνευματικοῖς πνευματικὰ συγκρινόντες, (not "comparing," but) "interpreting and explaining" (as in LXX.: Gen. xl. 8. 16., xli. 12. 15.; Dan. v. 12., xv. 32.) spiritual things by spiritual." If πνευματικοῖς

συγκρίνοντες. ¹⁴ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἔστιν, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται. ¹⁵ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα*, αὐτὸς δὲ ὑπ' οὐδεὸς ἀνακρίνεται. ¹⁶τίς γὰρ ἔγνω νοῦν κυρίου^b, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν κυρίου ἔχομεν.

III. ¹Κἀγώ^c, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευ-

* Om. τὰ before πάντα

^b νοῦν χριστοῦ.

^c καὶ ἐγώ.

were masculine, and so formed the connection with what follows, it would be, not ψυχικὸς δὲ, but γάρ.

14. "But from its being spiritual, the natural man cannot receive it, as he has no spiritual insight." ψυχικὸς, "the merely intellectual man." See, for the threefold division of πνεῦμα, ψύχη, and σῶμα, 1 Thess. v. 23. ἀνακρίνεται, "judged of." See iv. 4.

15. "The spiritual man has a new faculty by which he judges all, but cannot be judged by any who have it not. He understands the language in which other men speak, but they understand not the language in which he speaks."

16. "No one can judge him,—for no one can instruct the Spirit of God, and he has the Spirit of God." The quotation is from Isa. xl. 13. It is evident from this that the Apostle regards νοῦς as identical with πνεῦμα, and uses it here, from its being the word used in the LXX., where it is, in fact, a translation of

mon word in the LXX. for "instruct." The readings of κυρίου (in B. D¹. F. G.) and χριστοῦ (in A. C.), as well as the sense which the two words bore to the Apostle's mind, are almost equally balanced. If the latter, the variation of the word, where the sense is the same, is quite after the Apostle's manner (as in 2 Cor. v. 16., x. 1, 2.; ii. 11.). Compare, for the general turn of the sentence, 2 Cor. iv. 17.

III. 1. καὶ ἐγώ, as in ii. 1.: "What I have just been saying was exemplified in our practice," the connection being, that, as he had not been able to preach the Gospel in the words of human wisdom, because it was not in himself or in the Gospel, so he had not been able to preach it to them in its divine wisdom, because they, not having the spiritual faculty, were not fit to receive it. σαρκίνοις, a stronger expression for ψυχικοί. ἡπίοις, opposed to τελείοις, in ii. 6. In verse 1. A. B. C. D. read σαρκίνοις. In verse 3. D¹. E. F. G. read σάρκινος. A. B. C. D². E. J. read σαρκικοί. If there be

ἱππ. συμβιβάσειν is the com-

ματικοῖς, ἀλλ' ὡς σαρκίνοις*, ὡς νηπίοις ἐν χριστῷ. ² γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὐπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ [ἔτι] νῦν δύνασθε· ³ ἔτι γὰρ σαρκικοί ἐστε· ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις^c, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; ⁴ ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δὲ, Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι^d ἐστε;

* σαρκικοῖς.

^c καὶ διχοστάσαι after ἔρις.

^b καὶ οὐ . . . ἡδύνασθε . . . οὔτε.

^d οὐχὶ σαρκικοί for οὐκ ἄνθρωποι.

a distinction intended between the two, it must be that *σάρκινος* expresses the nature, and *σαρκικός* the character. But this is too refined for the Apostle's mode of argument; and it therefore seems most natural to suppose that here, as in Rom. vii. 14., Heb. vii. 16., *σάρκινος* is merely the classical correction for the Hellenistic *σαρκικός*. It is to be observed that *νηπίος*, and, generally speaking, the figure of "infancy," is never used by St. Paul in a good sense.

2. The figure of "milk," which is naturally suggested by *νηπίος*, was common in Rabbinical phraseology for instruction to beginners, who are

called "sucklings," *נִרְדְּנִי*.* *Βρῶμα* = *στερεά τροφή* in Heb. v. 12., the verb being easily supplied from *ἐπότισα*. For a similar inaccuracy of expression, see *Νέκταρ τ' ἀμβροσίην τε . . . ἔδουσι*. Hesiod. Theog. 640., *οἶνον οἰνίζοντο σῖτόν τε*, Hom. Il. viii. 546.

3. *ὅπου*, "since," as in old English (*e. g.* in the 37th Article), "*where*" for "*whereas*."

4. *ἄνθρωποι*, "mere men," in A. B. C. D. E. F. G., for *σαρκικοί*, "carnal," in J., is certainly the ancient reading. The sense is nearly the same. It is like the expression *κατὰ ἄνθρωπον* in verse 3., for which compare ix. 8., xv. 32.; Rom. iii. 5., v. 19.; Gal. i. 11., iii. 15.

* See Lightf. ad loc., and compare 1 Pet. ii. 2., Heb. v. 13.

PARAPHRASE II. 6—III. 4.—“ *Whilst, however, I disclaim any support from mere human wisdom, there is a wisdom which I might have declared to you had you been fit to receive it; a wisdom which has for ages been concealed, and which is even now concealed, from those who sway the destinies of this lower world, but which was for ages designed in the counsels of God for the glory of true believers, — a glory unknown to those who in the pride of human power devoted to a shameful death Him who was the Lord of Glory, unfathomable by any human sense or imagination, but now revealed to us by the Spirit, not of the world, but of God, whereby alone we have an insight into those divine mysteries of which none else is or can be conscious.*

“ And as the subject of this wisdom is spiritual, so also is the manner of communicating it; there is a divine language which is known to those who have received the new spiritual faculty of Christians, which is unknown to those who are guided only by their natural human intellects. This also was exemplified in my own conduct to you; for this is the reason why I was unable to speak to you on more exalted subjects: it was impossible to introduce them into a sphere of jarring passions and factions which stunt the growth of the spiritual faculty within you.”

IN considering what was the human wisdom which in this and in the previous section is disparaged by the Apostle, it is necessary to bear in mind that it was not the highest, but the lowest, form of intellectual eminence with which he was immediately confronted: not the vigorous and lofty aspirations of Aristotle and Plato,

but the hollow and worn-out sophistries of the last days of the Greek rhetoricians. Still, although a different turn would doubtless have been given to the whole argument, if St. Paul had written in the better days of Greece, if the living power of the Gospel had been met, not by a dead form, but by a power which, though of lower origin, and moving in a different sphere, was still living like itself, the general truth here urged remains the same: that it is not by intellectual, but by moral and spiritual excellence, that the victories of the Gospel have been achieved; that Religion is not Philosophy; that Christianity is a religion, not of Exaltation, but of Humiliation.

But, although the two spheres of intellect and of Christianity are thus distinct, the Apostle also wishes to show that there is in Christianity an element which, though not itself intellectual, is analogous to that by which intellectual wants are gratified; as though he had said, "Although the Christian lives in a world of his own, yet in that world he is independent of all beside (what the Greek philosophers would have called *αὐταρκής*), and the higher he rises in that world the more fully his Christian stature is developed; he will find every craving of his nature, intellectual as well as moral, completely satisfied." This element of Christianity is what he here introduces under the names of "wisdom" (*σοφία*), "the Spirit" (*πνεῦμα*), and (in speaking of his relation to the Corinthian Church) "food" (*βρῶμα*), as distinct from "milk" (*γάλα*), by which they had been actually fed. In what precisely it consisted he does not say; but (taking into comparison the other passages, John iii. 12., xvi. 12.; Heb. vi. 1., where a similar contrast is drawn between the higher and lower stages of Christian progress) the following seem the natural results of his language:—

It is *not* any exhibition of new Christian truths or doctrines, such as his view of "justification by faith," or of our Lord's nature. There was no practical occasion for their introduction to the Corinthian Church, and without some such practical occasion it would be against his manner to insist upon them. So far as there was any occasion for them, he does not scruple to mention them in this very Epistle, i. 30., v. 7., vi. 11., xv. 24. There was nothing in the factions (iii. 1—5.) which would of necessity have incapacitated them from receiving truths of this kind. Nor does there appear any reason for applying the name of "wisdom" to these truths more than to others which in this Epistle are unfolded at length, *e. g.* those which are discussed in ch. xii. xiii. xiv. xv.

It would seem, therefore, that the most natural meaning of the words is to be found in the deep spiritual intuitions which have always been regarded as the highest privilege of advanced Christian goodness, which were possessed in an extraordinary degree by the first converts. "A pure heart penetrates the secrets of heaven and hell," is one of the many sayings of this kind which abound in the celebrated work on "The Imitation of Christ;" the "beatific vision" has always been regarded by theologians as the consummation both of our intellectual and moral perfection; and the analogy which is here drawn between the perceptions of the human intellect and the perceptions of the enlightened spirit might be illustrated abundantly from the biographies and the devotions of good men in all ages. What this was in its highest, or at least in its most extraordinary, form in the Apostolical age, may be seen in the account of St. Paul's own rapture in 2 Cor. xii. 1—4., or in the Apocalypse, where the Apostles are described as being literally "caught by the spirit" into

another world, and hearing and seeing things beyond the power of man to conceive or to utter.¹ What it was in its more ordinary form may be seen in the whole atmosphere of St. John's First Epistle, especially in the connection between Love and Knowledge which pervades it throughout, and which is remarkably illustrated by St. Paul's description of Love in this Epistle (xiii. 8—12.). See also Rom. xi. 33, 34.; Eph. i. 3. 8. 17, 18.

That to something of this kind St. Paul especially refers in the passage before us, is probable for the following reasons:—

It accords well with the words used in connection with it. The phrase of "wisdom," although suggested in the first instance by the contrast of the earthly philosophy which he had been disparaging, derives its religious sense chiefly from the constant use of the word in the Proverbs and in Ecclesiasticus, where it is obviously applied, not to the gaining of new truths, theological or natural, but to a deeper practical insight into moral truth. This general sense is further limited in this passage by the indication of its subject, namely, "the glory" or blessedness of Christians, which, in 8—10., assumes such a prominence as to be almost identified with the "wisdom" itself that seeks it, and which agrees with the general character of the spiritual intuitions described in 2 Cor. xii. 1—4., and in the Revelations and Epistles of St. John. And the faculty, the state, by which this wisdom is obtained, is spoken of emphatically as "spiritual," as "the spirit." The word is chosen partly from the frequent use of the phrase, both in Greek and Hebrew, to express the intellect,—a use which particularly fitted it to express the

¹ 2 Cor. xii. 4.; Rev. i. 10., iv. 2.

faculty in the believer corresponding to the intellect of the man of this world.¹ But the reason for its special selection (instead of *νοῦς*, *σύνεσις*, or the other words of this class), lies in its evident appropriateness to the particular mode of revelation of which he was speaking, and that "spirit," "the spirit," "spiritual," are constantly used in the sense of the divine intuitions of fervent believers, is too obvious to need further illustration.

It also accords with the general context and occasion. When the Apostle says, "But *to us* God revealed it by His Spirit," he means no doubt believers generally; but still the use of the first person, here, as elsewhere, indicates that it is to his own experience he especially refers, as indeed is almost necessary for the sense of the whole passage. And it is obvious that, whilst there would be no particular contrast between himself and others in regard to mere intellectual truths, the consciousness of his spiritual gifts, especially of his spiritual insight into things invisible, was always present with him, and never more so than at the period of these two Epistles.² Nor is it without interest to observe that the passage above quoted (on verse 9.) from Hegesippus (whether directly aimed at the Apostle or not), evidently indicates a jealousy of the claim made to a superiority of spiritual or inward vision over an actual outward vision, as if it was feared that the blessing which "eye hath not seen nor ear heard" would supersede the blessing pronounced on "the eyes which see and the ears which hear the things which 'believers' are assured that they see and hear."

As this sense best suits the circumstances of the Apostle himself, so also does it suit those of his hearers. The Corinthian Christians, as was observed before, had

¹ See especially verses 11. 16. and Gesenius in voce, *רוח*, c. 3.

² See xiv. 11.; 2 Cor. xii. 1—4.

no especial need, nor, if they had, was there any especial impediment to their reception, of new intellectual truths. But a higher consciousness of the Divine presence ;—a knowledge deep and comprehensive, as being rooted and grounded in love ;—an insight into the spiritual world, —was precisely what the Apostle might well long to give them ; what they, though not possessing, might wish to gain ; and what, if they advanced in the path marked out for them by the natural and the preternatural gifts in which they abounded, and on which they prided themselves, they might hope to attain.

But it was also precisely that from which their low worldly passions debarred them. How could they, who were absorbed in their strifes and contentions, enter into the atmosphere of peace which surrounds the throne of God ? How could they, who were for ever insisting on particular names and party watchwords, enjoy the vision where all else is lost in the sense of communion with Christ ? Controversy and party spirit may sharpen the natural faculties to any extent ; but few things more dim the spiritual faculty by which alone all things are rightly judged. To point out that these disputes and rivalries were “ of the flesh ” (*σαρκικοί*), no less than the sensual passions which commonly are so classed,—is one special purpose of the Apostle : and if “ of the flesh ” then necessarily opposed to “ the Spirit.”

(4) *The Leaders of the Corinthian Parties.*

III. 5—IV. 20.

Ἔτι οὖν ἐστὶν Ἀπολλῶς, τί δέ ἐστιν Παῦλος*; διά-
κονοι, δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ κύριος ἔδωκεν.
Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ^d ὁ Θεὸς ἡύξανεν,

* τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἤ.

^b ἀλλ'.

5. In the previous verses, iii. 1—4., although the obvious and most prominent point of connection with the preceding chapter was in the recollection that the Corinthians, not being spiritual, could not receive the higher spiritual wisdom, yet it would seem, from the general tone of what follows (6—15.), that there was also something of an apologetic character blended with it, as if the Corinthians, or at least the party of Apollos, had said, "Apollos has led us on from these simple beginnings — you have done nothing for us, except laying the foundation." To which he answers, 1. In iii. 1—4., "I could not do anything more, because of your own incapacity." 2. In iii. 5—9., "We are all insignificant in God's sight; both he who lays the foundation and he who builds upon it." 3. In iii. 10—15., "At the same time, the great work is done by him who lays the foundation: though the superstructure may be very imperfect."

τί οὖν Ἀπολλῶς; "Who (or

what) is Apollos, or Paul (for once, I recognise your party names)? Mere instruments (διάκονοι), through whom you were converted," (ἐπιστεύσατε, as in Rom. xiii. 11.) The difference of the text of the more ancient MSS. from the Received Text is here remarkable. (1.) As giving the true order of the names — "Apollos and Paul," "Apollos" being evidently the prominent name here appealed to by those whom the Apostle chiefly censures; whilst later MSS. have inverted the order, to give to the name of Paul its usual and natural pre-eminence. (2.) As more abrupt and startling. τί for τίς, and the omission of ἀλλ' ἤ.

Ἐκάστω, *i. e.* to each of the teachers.* "And this, too, only as their Master (ὁ κύριος, see xii. 5.) allowed them to act."

καὶ, as if καὶ ταῦτα. "And this too."

6. ἐφύτευσα — ἐπότισε. As far as we can lay stress on these words, they agree with the history in Acts, xviii. 27—xix. 1., where the influence and teach-

* Comp. Rom. xii. 3.

7 ὥστε οὐτε ὁ φυτεῦων ἐστίν τι οὐτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός. 8 ὁ φυτεῦων δὲ καὶ ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον. 9 Θεοῦ γὰρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. 10 κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπῃτω πῶς ἐποικοδομεῖ. 11 θεμέλιον *

* After θεμέλιον add τοῦτον.

ing of Apollos at Corinth is spoken of as distinct from, and subsequent to, that of Paul. This is paraphrased by some of the Fathers, "Ego catechumenum feci—Apollo baptizavit—Deus, quod fecimus, confirmavit;"* but evidently without foundation.

7. τι, "anything great." Compare Gal. ii. 6.

8. λήμψεται, *i. e.* "Not from man, but from God, who can judge of the value of each man's labour;" the germ of iv. 1—5.

9. The position of Θεοῦ shows that it is emphatic all through this verse. γὰρ gives the reason for ἐν. "Their object is the same (though their modes of working are different), for it is God who is our fellow-labourer—it is God who is your husbandman and householder," and therefore they cannot be set against each other." ἐσμεν, "the teachers." ἐστε, "the taught." γεώργιον, "a field"—"arvum." The word occurs only in this place in the New Testament.

With οἰκοδομή the figure is changed from a field to a house—from agriculture to architecture, in order to bring out more clearly the difference between the different kinds of work.

10. κατὰ τὴν χάριν. Referring to ἕκαστω—ἔδωκεν in 5. Compare Rom. xii. 3.

ἀρχιτέκτων, "master of the works." Comp. Ex. xxxv. 10. 35., xxxvi. 1. (LXX.); so Eccclus. xxxviii. 40.: ἕκαστος ἐν τῷ ἔργῳ αὐτοῦ σοφίζεται. "as a 'skilful' or 'clever' architect." See this meaning of σοφὸς in Arist. Eth. vi. 7. The words σοφὸς ἀρχιτέκτων occur in Isa. iii. 4. (LXX.)

ἕκαστος ("every one") indicates that it was possible for any believer to undertake the superstructure of teaching, in accordance with the state of the Corinthian Church indicated in ch. xii. For the Apostle's claim to have founded their Church himself, compare iv. 15. "I begot you." θεμέλιον γάρ. The connection is, "Let every one take

* Epist. xlviii. Petilianus apud Aug. iii. 53.; Optatus, 5.

γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν
 χριστὸς Ἰησοῦς.^a ¹² εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον
 χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,
¹⁸ ἐκάστου^b τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει,

^a Ἰησοῦς δὲ χριστός

^b om. *ἐντί*.

heed how he builds a *super-structure*; for the *foundation* can only be laid once, and has been laid once for all by me; the superstructure is now the sole task that remains."

πῶς. "With what materials." (See verse 12.)

ἐποικοδομεῖ. οἰκοδομεῖν in the N. T. has constantly the sense of "advancement" or "development" of the moral character. Its peculiarity in this place is, that it is applied in a bad, or at least a neutral sense, as in viii. 10.

11. θεμέλιον, sc. λίθον (masculine in Hellenistic Greek).

παρά, "beyond," or "besides." Compare the use of this preposition for the comparative in Romaic. "Christ Jesus," i. e. "not any theory concerning Christ, but Christ himself" (as in ii. 2.): hence the name Χριστὸς Ἰησοῦς, at full length: "the Historical Person of Christ, the one unchangeable element of Christianity." (De Wette.) Comp. Heb. xiii. 8: "Jesus Christ, the same yesterday, and today, and for ever." For the metaphor, compare Matt. xxi. 42.; Eph. ii. 20.; 1 Pet. ii. 6. ("the chief corner-stone.")

12. The metaphor here passes on to the description of building

different edifices on the same foundation. "There may either be a palace or a hovel."

Possibly the Parthenon, glittering with its painted and gilded columns of Pentelic marble, was in his mind. Compare the "gold, silver, and stone," of Acts, xvii. 29. ξύλα, "boards or posts for the walls." χόρτος, "dried grass, for the interstices in the mud walls." καλάμη, "straw for the thatched roof." See Suidas in voce.

The remarks on the previous section apply here also. As there the "wisdom of the full-grown" was spiritual insight, not intellectual, so here the succeeding verses (14—18) show that the superstructure is moral, not theoretical, advancement. "Some say that these words are spoken in reference to doctrines; to me, however, it appears that he speaks concerning practical virtue and vice, and that he is preparing for the accusation of the incestuous person. Of gold, silver, and precious stones, he speaks on the one hand as the emblems of virtue; of wood, hay, stubble, as the opposites of virtue, for which hath been prepared the fire of hell." (Theodoret.)

13. ἐκάστου τὸ ἔργον, κ.τ.λ.

ὅτι ὧν περὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει. ¹⁴ εἴ τις τὸ ἔργον μενεῖ^a

^a μένει.

the apodosis to verse 12., though abruptly introduced. After *γενήσεται*, supply *ποῖον ἐστὶ ἔργον*, in later Greek and in architectural language, is used for a building, like "opera" in Latin. 3 Esdr. vi. 11.: τὰ ἔργα ταῦτα θεμελιούτε. Herodian, Hist. i.: πλεῖστα καὶ κάλλιστα ἔργα τῆς πόλεως κατεκρή. The general image of what follows seems to be, "The nature of every one's work or superstructure shall sooner or later be known; for the Great Day of the Lord is at hand, which shall dawn in a flood of fire. The house of gold and silver shall be lit up by its dazzling brilliancy; but the house of wood and thatch shall be burnt up. And not only so, but, whereas the builder whose work can endure this trial shall be rewarded, the builder whose house is consumed will lose his reward, having nothing to show; and though he himself, as having built on the true foundation, will be saved, yet he will come out singed and scorched as by an escape out of a burning ruin." Although the argument is passing into a more general application, yet the thought of the teachers is still predominant; and the point on which he insists is, that if bad moral consequences are, through the

means of their instruction, developed from the fundamental truths of Christianity which he had taught, their instruction, so far from deserving to be highly prized, will by God's judgment be condemned as worthless, and they themselves will escape that judgment with difficulty. It is possible that this whole image, as addressed to the Corinthians, may have been suggested, or at least illustrated, by the conflagration of Corinth under Mummius; the stately temples (one of them remaining to this day) left standing amidst the univers: crash and destruction of the meaner buildings.*

ἡ ἡμέρα. "The Day of the Coming of the Lord." See Heb. x. 25.; Rom. xiii. 12., in which last passage, as here, there is implied the dawn of light after the long night of this mortal life. Possibly, the idea of "judgment," as in iv. 3., is slightly mixed up with it. Possibly, also, the idea of the mere lapse of time, like "longa dies," in Latin.† Compare also, Malachi, iii. 1, 2, & 3., iv. 1.: "The Lord shall suddenly come to His Temple. . . . But who may abide the *day* of his coming? . . . for He is like a refiner's *fire* . . . and He shall purify the sons of Levi. . . . Behold the day

* See Paus. Corinth. *passim*.

† See Grotius, *ad loc.*

ὁ ἐπωκοδόμησεν, μισθὸν λήμψεται· ¹⁵εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως

cometh that shall burn as an oven, and all that do wickedly shall be stubble" *καλαμή*. And although not expressly stated it is implied that the day is near, as a trial which would sweep away the very fabric which was reared before their eyes. The destruction of Judaizing errors in the fall of Jerusalem was possibly a fulfilment of the Apostle's words, but neither the highest nor yet the immediate historical fulfilment before his mind.

ἀποκαλύπτεται, "the Day is to be revealed" (the "præsens futurascens," as in Matt. xxv. 13. 31., &c.; John, xxi. 23. See Winer, Gr. 217.). *ἐν πυρὶ*, i. e. according to the usual image under which the Last Day is represented; coming, not with the dawn of a common morning, but in a blaze of fire, in the midst of which Christ Himself shall appear.*

15. *κατακαήσεται*, Hellenistic for the Attic *κατακαυνθήσεται*. *ζημιωθήσεται τὸν μίσθον* (for the construction, see Valkenaer ad Herod. vii. 39.), i. e. "He shall lose his reward" (not "shall be punished"). *αὐτὸς δὲ σωθήσεται*. The general image is as above stated. The same fire which

throws a halo of glory round the good †, and destroys the bad ‡, also purifies the imperfect. The personal faith of the teacher saves himself from destruction, but it is at the cost of pain and suffering (in this instance, of seeing his work destroyed and his labour lost), as a merchant who escapes from shipwreck, but at the cost of his property. Compare the fire in Dan. iii. 22., which, whilst it burnt the executioners, was to the three children "as it had been a moist whistling wind." § Compare "the baptism of fire," in Matt. iii. 11, 12., which supplies the same images of illumination, destruction, and purification; and "the salting with fire" (Mark, ix. 50.), both for preservation and destruction. At the same time, although the passage naturally suggests the idea of purification, or at least of suffering, the primary idea is simply that of a difficult escape. *ὥς* expresses that the Apostle is speaking metaphorically. *διὰ πύρος*, "through the midst of the fire," apparently a proverbial expression in Hebraistic Greek ||, like "prope ambustus evaserat," Liv. xx. 35.; *ἐκ πύρος σώσειν*,

* 2 Thess. i. 8., ii. 8.

† iv. 5.; Matt. xiii. 43.; Rev. xxi. 24.; Jud. v. 31.; Dan. xii. 3.

‡ 2 Thess. ii. 8.; Rev. xviii. 8., xx. 9. § Song of the Three Children, 27.

|| Zach. iii. 2.; Amos, iv. 11. (*ἐκ πύρος*); Ps. lvii. 4. (*διὰ πύρος*).

δὲ ὡς διὰ πυρός. ¹⁶ οὐκ οἶδατε ὅτι ναὸς Θεοῦ ἐστὶ καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; ¹⁷ εἴ τις τὸν ναὸν τοῦ Θεοῦ

Artemid. Oneiroc. i. 50., Aristid. in Apoll., p. 26. For a similar confusion of the two meanings of διὰ, see 1 Pet. iii. 20. : διεσώθησαν δι' ὕδατος.

The whole passage is famous, as having given occasion to two interpretations, each received generally in its time, but both now entirely given up. First, that of Chrysostom, Œcumenius, and Theophylact, that "the false teacher shall be preserved in the fire of hell for ever," which is equally condemned by the words and by the spirit of the Apostle. Secondly, the opinion of many Roman Catholic writers, that it alludes to the fire of purgatory. This is also contrary to the whole context, which represents the salvation as taking place at the same moment as the conflagration and the coming of the day of the Lord; and is, as such, abandoned by the great Roman Catholic commentator Estius—a remarkable proof of the slightness of connection which often subsists between texts of Scripture and later controversies grounded upon them.

16. He here returns to the general argument against party spirit; and, in doing so, passes from the image of a building in progress to the image of a building completed, and from the image of a building gene-

rally to that of the Temple in particular, as in Eph. ii. 20, 21. *Ναὸς Θεοῦ* is not "a Temple," as if one out of many, but "*God's Temple*," represented in every portion of the Christian society." Under this more definite figure he continues to insist on the danger incurred by those who corrupted the Christian society by their false teaching, and, having before said that such a one would escape with loss and difficulty, he here goes a step farther, and speaks only of the punishment, without speaking of the escape.

φθελειν in the LXX. and in the New Testament seems almost to have lost the sense of "defile," and merely to retain that of "mar" or "destroy." See the use of the word in Exod. x. 15.; Isa. xxiv. 3, 4. (LXX.). It is not the word usually employed for divine judgments, but is here adopted for the sake of describing the punishment by the same word as the offence: "God requites like with like." Comp. Acts, xxiii. 2, 3.: "Ananias commanded to smite him on the mouth (*τύπτειν*). Then Paul said unto him, God shall smite (*τύψει*) thee, thou whited wall."

The Authorised Version, following the Vulgate (*violaverit, disperdet*), has used two different words in the translation

φθείρει, φθερεῖ αὐτὸν* ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. ¹⁸μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. ¹⁹ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστίν. γέγραπται γάρ· Ὁ ὀρασσόμενος τοὺς

* τοῦτον for αὐτόν.

for the one word in the original.

17. The image of the Temple, even the etymology of the Greek word (*naos, naiein*), leads him to the *indwelling presence* of the Spirit of God.

oîtines refers not to *naos*, but to *ἅγιοι*, "*And ye are holy.*"

18. From this verse to iv. 5., he returns to the general subject begun in verse 5., dropping any particular reference to the difference between the foundation and the superstructure — between himself and Apollos, — and condemning generally the tendency to magnify one teacher above another for his intellectual gifts, on the ground, —

(1.) That rhetorical gifts are in themselves worthless (18—21.).

(2.) That the differences created by these gifts amongst the teachers are much less than what they have in common (21—23.).

(3.) That God alone can judge who is worthy of true approbation (iv. 1—5.).

μηδεὶς ἐαυτὸν ἐξαπατάτω. "Let not any one deceive himself by too high expectations of himself," referring to *δοκεῖ σοφὸς εἶναι ἐν ἡμῖν*, "disting-

guished amongst you for his wisdom;" a Hebraism for the superlative, like *εὐλογημένη ἐν γυναιξί* (Luke i. 42.). *ἐν τ. αἰῶνι τούτῳ* refers, not to what follows, but to what precedes.

19. This passage proves that *κόσμος* and *αἰών* are synonymous, or, at least, merely with the difference indicated in the note on i. 20.

παρὰ Θεῷ, "in God's judgment." Compare Rom. ii. 13.

19. Apparently from Job, v. 13. (LXX.): *ὁ καταλαμβάνων σόφους ἐν τῇ φρονήσει*. It is remarkable (1.) as being the only quotation from the Book of Job which the New Testament contains, with the exception of the historical allusion in James, v. 11.; (2.) as being taken from the speeches, not of Job, but of Eliphaz; (3.) as being so much altered as to be barely recognizable. *δρασσόμενος* (possibly a provincialism) is substituted for *καταλαμβάνων*, as a stronger and livelier expression, for "grasping" or "catching with the hand." (As in LXX.: Ps. ii. 12., where it governs a genitive, (*δράξασθε παιδείας*), Lev. ii. 2., v. 12. So Herod. iii. 13.; Jos. B. J. iii. 8. 6.; Dionys. Ant. ix. 21.)

σοφούς ἐν τῇ πανουργίᾳ αὐτῶν. ²⁰ καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι. ²¹ ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, ²² εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν*, ²³ ὑμεῖς δὲ χριστοῦ, χριστὸς δὲ Θεοῦ. IV. ¹ οὕτως ἡμᾶς

* ὑμῶν ἐστιν.

ἐν τῇ πανουργίᾳ, i. e. either, 1. by means of their own craftiness; or, 2. in the midst of it.

πανουργία for φρονήσει (in the original) gives the passage a darker meaning. (See Arist. Eth. vi. 10., where the two words are opposed as the worse and better forms of wisdom.)

20. From Ps. xciv. (xciii. in LXX.) 11.; literally from the LXX., except in the substitution of σοφῶν for the original ἀνθρώπων. But there seems to be a reminiscence of the original in the next words, ἐν ἀνθρώποις, "in mere men." Compare the note on verse 4.

22. πάντα γὰρ ὑμῶν. Both words are emphatic: "All things;" not merely this or that teacher, but all of them alike, "exist not for their own power or glory, but for the sake of *you* their disciples." "The Church was not made for the teachers, but the teachers for the Church;" "Paul, Apollos, and Cephas, each with their different gifts, strongly contrasted as they are, yet are united by being your common property." This was all that the argument required; but he

is carried on, according to his manner when the privileges of Christians come before him (as in Rom. viii. 38., xi. 33.), to dilate on the whole range of God's gifts to them. And, as the idea of the teachers breaks itself up for the sake of greater vividness into the several parts of Paul, Apollos, and Cēphas, so also the idea of the world (suggested, perhaps, in the first instance by the frequent recurrence of the thought of worldly greatness in the verses just before, 19, 20.), is expanded to its utmost extent, not merely in the lower sense in which it had been previously used, but in the sense of the whole created universe, and as growing out of this, or contained in it, the utmost contrasts which imagination can suggest, whether in life or death, in the present or the future state of existence.

23. "All this is yours; but then" — (partly as a warning to the taught as well as the teachers, partly from the natural impetus, as it were, of the sentence, which bears him up to the highest sphere of human thought) — "remember that

λογιζέσθω ἄνθρωπος, ὡς ὑπηρετάς χριστοῦ καὶ οἰκονόμους
μυστηρίων θεοῦ. ² ὥδε* λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα

* ὁ δέ.

this vast concatenation of the universe does not end here. Even you, who are the lords of all creation, who form as it were the link between earth and heaven, yourselves are but part of that golden chain which must be followed up till it unites you to Christ, and even further yet, up to the presence of God himself." The twofold lesson is, then,—“ You who are thus united with the highest objects in the universe must not degrade yourselves to become the followers of any but Christ. You, although the lords of all, are still the servants of Christ, as He also pleased not Himself, but did the will of His Father.”* It is possible that the last words, “but Christ of God,” may have been inserted to obviate any exclusive inference which might have been drawn by the party “of Christ,” had he closed with the preceding words. But it may also be only the last result of the climax of his sentence. Comp. xi. 3.

IV. 1. To this twofold lesson the following argument immediately attaches itself, which is, like the preceding, obscured by being addressed partly (iii. 21—23., iv. 1—6.) to the Church, partly (iii. 12—15. 18—20., the latter part of iv. 6., iv. 7, 8.)

to the teachers. “ The particular wisdom of the several teachers is nothing in comparison with that Christianity which is possessed by all of you (iii. 22, 23.). You are not to regard us as superhuman (iii. 18—21.), but merely as subordinate to Christ; as mere stewards, whose only business is to preach faithfully the secrets of God which have been intrusted to them.” The object of the passage is not to exalt, but to depreciate the teachers. They are not representatives, but only the humblest servants of Christ. They are not in possession of what is denied to others. They are not masters of the secrets of God, but only stewards, whose main duty is to be accurate in arranging and dispensing what is not their own, but another's property, only intrusted for a time with what really belongs to God only, and is revealed at His pleasure to His Church. Compare Luke xvii. 10. “ Say, we are unprofitable servants: we have done that which was our duty to do.”

οὕτως refers to ὥς. In classical Greek it would be τοιούτους, οἳ ἂν εἴεν ὑπηρεταί.

ἄνθρωπος = ἕκαστος (like מֶאָדָם or מֵאָדָם, or “ man ” in German).

* Comp. Matt. xxiii. 10.

πιστός τις εὑρεθῇ. Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν

ὑπὲρτας, more emphatic than *δοῦλοι*, as expressing *subordination*; being the word used in classical Greek for the inferior, as contrasted with the superior magistrates (*ἄρχοντες*). Compare for the general sense, Luke, xxii. 26.; 2 Cor. i. 24., and the ideal of a Christian governor or teacher preserved in the Papal title "*Servus Servorum*." The same sense is conveyed by the word *διάκονοι*, in iii. 4.

οἰκονόμους. Compare verse 2. and ix. 16, 17. *οἰκονομίαν πεπλίστευμαι*, and for the general sense xv. 10., "Not I, but the grace of God" Luke, xvii. 10.: "We are unprofitable servants" Acts iii. 12.: "Why look ye upon us, as though by our own power"

μυστήρια, "truths hidden once, but now revealed to Christ's servants."

2. If *ὥδε* (in A. B. C. D¹. F. G., and most of the Versions) is preferred to *ὃ δε, λοιπόν* probably has something of the sense which it now has in Romaic of "*therefore* (as in Acts xxvii. 20.);" and *ὥδε* must be "in this matter," as in Rev. xiii. 10. 18., xiv. 12., xvii. 9.

The confusion of readings in *ζητείται* and *ζητεῖτε* is immaterial to the sense, and has probably arisen from the simi-

larity of the later pronunciation of *ε* and *αι*.

"All that remains to be said about us is this,—no great eulogies—nothing but a requirement of fidelity."

3. In these verses (3—5.) the main point is to warn them against being overhasty in their *praise* (see especially *ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι*, and *τότε ὁ ἔπαινος*); but the expressions *ἐμοὶ δι' ὡς ἐλάχιστον*—*τὰ κρυπτὰ τοῦ σκότους*, indicate that they were also to be warned as before, in iii. 1—9., against *disparaging* Paul in comparison with the others.

ἐμοὶ δὲ, 1. "to speak in my own person," as in ii. 1., iii. 1.; or, 2. "to speak for myself whatever others may say."

εἰς ἐλάχιστον, possibly a Hebraism for *וְעַד*?; Haggai, i. 9.

ἵνα ἀνακριθῶ for *ἀνακριθῆναι* is the beginning of the use of *ἵνα* with the subjunctive, which in Romaic has entirely superseded the infinitive.

ἀνακριθῶ, "judged," or "inquired into," whether for blame or praise.

ἀνθρωπίνης ἡμέρας, probably used in contradistinction to *ἡ ἡμέρα τοῦ κυρίου* (and if so, compare the corresponding adjective, *ἡ ἡμέρα ἡ κυριακή*, Rev. i. 10.), but also suggested

ἀνακρίνω ⁴(οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι), ὁ δὲ ἀνακρίνων με κύριός ἐστιν. ⁵ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν. καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.

⁶Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγρα-

by a popular use of *ἡμέρα*, for "judgment," either in Greek generally, of which, however, there is no instance, or (as Jerome, ad Algas, qu. 10., supposes) in a provincialism of Cilicia. Compare in Latin "*diem dicere*," in English "days-man" for "arbiter," in Dutch "*dagh vaerden*" and "*daghen*" to "*sunimon*."

οὐδὲν γὰρ ἐμαυτῷ σύνοιδα. "I know nothing within" or "against myself." The translation "by myself" is an obsolete, though still a provincial, form of speech for the same thing. He speaks of himself, in reference to his relations with the Corinthian Church, and also, in a certain degree, as the representative of others. Compare 1 John, iii. 20.: "If our heart condemn us, God is greater than our heart, and knoweth all things."

κύριος, *i. e.* "Christ," as appears from the next verse.

5. τότε, "then, and not before, shall the due approbation be awarded." ὁ ἔπαινος, "his own due praise." Compare Rom. ii. 29. ἀπὸ τοῦ Θεοῦ, *i. e.* "from God after the judgment of Christ."

6. μετεσχημάτισα, *i. e.* "I have said all that I wish to say about the party leaders in the persons of myself and Apollos, in order to exemplify with less offence in the case of the party of Apollos and Paul what belongs equally to the party of Cephas, and in the case of Apollos and Paul themselves what may be said even with greater force of the subordinate leaders." For similar instances of this "transferring" see on ix. 20.

ἐν ἡμῖν, "in our examples." τὸ μὴ ὑπὲρ ἃ γέγραπται. Great confusion prevails here in the MSS. (1.) A. B. read ἄ. C. D. E. F. G. ὁ. (2.) φρονεῖν occurs in C. D³. E². J., and most of the Versions, and is omitted in A. B. D¹. E¹. F., and the Vulgate. (3.) D. E. omit μή. (4.) D. reads ἐν ὑμῖν for ἐν ἡμῖν. (5.) F. G. omit τό. These three last variations are evidently wrong. The first is of but slight importance: ἃ best suits the sense which implies a reference, not to a single passage, but to the general spirit of many passages. φρονεῖν is required to complete the grammatical sentence; but

πται*, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; ὃ ἤδη κεκορεσμένοι ἐστέ;

* Ἀπολλῶ—ὑπερ ὃ γέγραπται φρονεῖν.

it rests on inferior authority, and probably was inserted to avoid the abruptness of the omission. The sense, therefore, will be—"Learn *that well known lesson*, not to go beyond what the Scriptures prescribe" (like the classical proverb *ne quid nimis*). It is possible that he may allude to what he has himself written in i. 10—iv. 5. But the phrase *γέγραπται* so much more naturally points to the Old Testament, that the allusion is probably to such passages as he has quoted in i. 19. 31., iii. 19.

εἰς ὑπὲρ τοῦ ἐνὸς κατὰ τοῦ ἐτέρου. "For the one of your two teachers against the other;" alluding to the reference just made to himself and Apollos.

ἵνα φυσιοῦσθε. This and Gal. iv. 17. (ἵνα δηλοῦτε) are the only violations in the N. T. of the rule of Attic Greek, which requires a subjunctive with ἵνα.

7. τίς γάρ σε διακρίνει. The second and third of these questions show that the first is to be understood as implying, not that there was no difference between them, but that whatever difference there might be was made by God. They are all

asked chiefly with a view to the party leaders, but also with a warning to the whole society.

εἰ καὶ ἔλαβες, "granting that thou didst receive."

8. Lachmann's punctuation of a question makes the sentence more lively. "Have you indeed received abundantly from God? Oh! what a contrast between you and us:" as if with the bitterness of feeling with which, from time to time, he contrasts his deserts and his fortune*; and as if reminding them that those who were opposed to him need not take so much pains to disparage him, — he was low enough already.

κεκορεσμένοι—ἐπλουτήσατε; "Do you think you have already reached the end of your Christian career? Have you made every advance which is possible in Christian knowledge?" (referring to the proud boast of their οἰκοδομή, or development, in iii. 8—10.). ἐβασιλεύσατε, "Are you indeed at the head of the Christian world — first in the glory of the Messiah's kingdom?" Compare i. 2., xiv. 36. For the metaphor of wealth, comp. 2 Cor. viii. 9.; Rev. ii. 9., iii. 17.; Matt. v. 6. For

* Comp. 1 Cor. xv. 19.

ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν ἐβασιλεύσατε; καὶ ὀφελὸν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. ὁδοκῶ γάρ*, ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ

* ὅτι ἄρα γάρ.

that of reigning, comp. vi. 2.; Matt. xix. 28.; 2 Tim. ii. 12.; Luke, xxii. 30. ἤδη, "already," is emphatically meant to indicate the extravagance of supposing that they had at that time grasped all the gifts which belonged only to the kingdom of Christ, not yet come. *χωρὶς ἡμῶν* points to the absurdity of their setting themselves up above, or independently of, the Apostles. Compare the same thought in verse 15.

ὀφελον, κ. τ. λ. "Your reign, your prosperity, is indeed good in itself, if it were not for the proud and sectarian spirit which disfigures it." Compare, on another subject, a similar expression, Gal. iv. 17, 18.: "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you." γάρ, in 9., depends on this clause.

ὀφελον, in this construction, is peculiar to later Greek writers. See Winer, Gr. § 277.

9. "Yes it enthroned as kings: we are appointed as victims in the last act of the world's

history, — the whole world, whether angels or men*, are the spectators, and our death is the end." The imagery is drawn from the games (θεάτρον) in the amphitheatre. The remains of a theatre and stadium, which may have been so used, are still to be seen both at Ephesus and at Corinth.†

ἐσχάτους—ἐπιθανατίους ("the last appointed to death.") These words seem to refer to the band of gladiators brought out last for death, — the vast range of an amphitheatre under the open sky well representing the magnificent vision of all created beings, from men up to angels, gazing on the dreadful death-struggle; and then the contrast of the proud Corinthians sitting by unconcerned and unmoved at the awful spectacle. Compare Seneca's description of the wise man struggling with fate (Provid. ii.): "Ecce spectaculum dignum ad quod respiciat intentus operi suo Deus."

τοὺς ἀποστόλους. What follows shows that he is thinking chiefly of himself; but the plural form indicates that he includes the original Apostles as well.

* Comp. xiii. 1.

† See Introduction to the First Epistle, p. 7, 23.

ἀγγέλοις καὶ ἀνθρώποις. ¹⁰ ἡμεῖς μωροὶ διὰ χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι. ¹¹ ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν* καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν ¹² καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν, λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα, ¹³ βλασφημούμενοι παρακαλοῦμεν, ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι.

* γυμνιτεύομεν.

10. As verses 8. and 9. contain an elaborate contrast, so in verse 10. the same idea is still continued in a series of shorter contrasts, rising, however, out of the plaintive strain of verse 9. into a swell of triumphant exultation; in the full consciousness that his sufferings were united with the sufferings of Christ, and invested (so to speak) with a similar glory. The three contrasts correspond to those in i. 27.

11 and 12. ἄχρι τῆς ἄρτι ὥρας. "Even at the moment of my writing my wants stare me in the face." "It is now as when you knew me at Corinth."

γυμνιτεύομεν (the form in the Received Text γυμνητεύομεν, has risen from the similar pronunciation of ι and η), "We shiver in the cold." Compare 2 Cor. xi. 27.

ἀστατοῦμεν (the word occurs only here), "homeless," a peculiar grief in the ancient world. Compare Matt. viii. 20., x. 23. — κοπιῶμεν ἐργ. ταῖς ἰδ.

χερσίν. That he had worked with his own hands at Corinth appears from Acts, xviii. 3.; 1 Cor. ix. 6.; 2 Cor. xi. 7—12.: and that he was doing so at the time of his writing this Epistle, appears from Acts, xx. 34.

12. "And not only do we suffer, but we suffer with none but the Christian weapons of resistance." Compare Matt. v. 44. This is the earliest instance of such language being used.

βλασφημούμενοι B. (e sil.) D. E. F. G. J.; δυσφημούμενοι, A. C. in either case "calumniated." παρακαλοῦμεν: (1.) "we offer consolation;" or (2.) as in 16., "we entreat men to follow our example."

περικαθάρματα and περίφημα, both have the original signification of "offscourings," as in Arrian. Diss. Epict. iii. 2. 28., and Jer. xxii. 28. (LXX.), but also the additional sense "of scapegoat," or "expiatory sacrifice." In classical Greek κάθαρμα is the usual word for such human victims*; but πε-

* See Scholiast ad Aristoph. Plut. 454., Eq. 453.; Curt. viii. 5, x. 2.: and for the practice see Arnold's Rome, iii. 46.

¹⁴ Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. ¹⁵ ἔὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. ¹⁶ παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. ¹⁷ διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς

ρικήθαρμα is so used in the only place where it occurs in the LXX.: *περικήθαρμα δικαίου ἄνομος*, Prov. xxi. 18. In like manner *περίψημα* is so used in Job, v. 24., *ἀργύριον περίψημα τοῦ παιδίου ἡμῶν γένοιτο*, and is so explained in the Lexicons of Cyril, Hesychius, and Suidas, who gives as an instance that such a victim was generally addressed with the words *περίψημα ἡμῶν γένου* (explained as *σωτηριὰ* or *ἀπολυτρώσις*), and then cast into the sea, as if a sacrifice to Poseidon. For the general sense comp. Lam. iii. 45. See the quotations in Grotius ad loc.

14. He drops the severe irony of the last three verses, and expresses the same feeling more directly, and in gentler language.

15. "I have a right thus to address you; for the obligations you have subsequently contracted to your other teachers can never supersede your original obligations to me as your founder" (the same sense in other words, as in iii. 6—9.). *παιδαγωγούς*, "the slaves who took children to school, and

acted as their tutors." Compared with the use of the word in Gal. iii. 24., iv. 1., it expresses the harsh and despotical sway of those teachers, thus agreeing with 2 Cor. xi. 20. *μυρίους*, though hyperbolical, expresses the great number of teachers, in accordance with the general impression conveyed by 1 Cor. xii.—*οὐκ ἐντρέπων*, "You must understand that when I thus write, it is not a disgrace to you." For this sense of *ἐντρέπω*, see vi. 5., xv. 34., 2 Thess. iii. 14., Tit. ii. 8. It is here alone used actively. The general meaning is, "to turn the mind in upon itself." *ἐγέννησα*, the thought which runs through all the New Testament, that Christianity is a second creation. The argument is, "I am your spiritual parent, and a parent has a claim to be imitated."

17. Timotheus was sent before this from Ephesus.* *Τέκνον ἀγαπητόν*. This refers, of course, to his conversion by St. Paul†, and the phrase seems to be used here in reference to *τέκνα ἀγαπητὰ*, in verse 14., as though he said, "I sent Timo-

* Acts, xix. 22.

† Acts, xvi. 1.

ὡς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν χριστῷ Ἰησοῦ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. ¹⁸ ὥς μὴ ἐρχομένου δὲ μου πρὸς ὑμᾶς ἐφυσιώθησά τινες· ¹⁹ ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν· ²⁰ οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.

theus, who stands to me in the same relation that you stand." Possibly the reason of the injunction to Timotheus to remind them of St. Paul's teaching, rather than to teach them himself, was from Timotheus's youth.* διὰ τοῦτο, i. e., referring to μιμηταί γίνεσθε, as appears from *ὅς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου*. τὰς ὁδοὺς explained by the next words, καθὼς—διδάσκω, i. e. not only at Corinth, but everywhere, and therefore sincere.

19. ἐὰν ὁ κύριος θελήσῃ, the usual formula, as in James, iv. 15., Rom. i. 10., 1 Cor. xvi. 7.,

Acts, xviii. 21. The same suspicions had been excited of his vacillation or duplicity of purpose, which he afterwards contradicts in 2 Cor. i. 15. 27., and which now might be revived by the coming of Timotheus instead of himself. This, therefore, suddenly breaks off the affectionate strain in which he had been addressing them, and, as it were, precipitates the introduction of the severe censure on the incestuous Corinthian, to which the following words (γνώσομαι—πραότητος) are a prelude.

20. λόγῳ. Comp. i. 17.

* See xvi. 10.

PARAPHRASE III. 5—IV. 20. — “*Think not because I have confined myself to this simple preaching that I am inferior to the other teachers, whose wisdom and whose progress in Christian knowledge you prize so highly. All such distinctions are as nothing compared with the source from which alone they spring, namely, God.—All such progress is as nothing compared with the permanent importance of the one unchangeable foundation, namely, Jesus Christ; nay, more, although it may be truly valuable, it may also be most pernicious, as well as most perishable, its author escaping because of his own right intention, but in itself leading to fatal sins, fatal both to the purity of the Christian society and to the safety of him who perpetrates them. All such wisdom is as nothing compared with that Christianity which you all possess in common. However great your several teachers may appear in your eyes, or in their own, even though it be myself and Apollos, remember that you were not made for them, but they for you; and not they only, but the whole universe, past, present, and to come; if only you bear in mind that as these things depend on you, so you depend on Christ, and Christ on God. Remember, also, that your teachers only preach what they have been told, not what they invent; that whether you blame or praise them, it is not by your judgment but by God’s that they must stand or fall. And they too—they and all of you—must remember that their gifts are not their own, but God’s. Great indeed are those gifts—I do not deny it; and deep indeed in comparison is the degradation into which we the Apostles are sunk. Yet even from that degraded state there is a lesson which you might well learn,—the lesson of self-*

denial and humility. And this at least, the lesson of example, is one which my relation to you as your founder well entitles me to urge upon you, however much in other points you may wish to follow others. This is the lesson which I have told Timotheus to impress upon you, though I shall also come in person to impress it upon you by my own presence."

THE most striking points in this section belong rather to the incidental than to the general argument, namely, the fate of the false teachers in iii. 13—15., the privileges of the Christian (iii. 22.), and the picture of the Apostle's hardships (iv. 9—13.). But there are some points brought out with peculiar force in the general warning against the party-leaders as distinct from the previous warning (in i. 10—16.) against the parties themselves.

(1.) The mere structure of the argument, which makes it difficult to distinguish when the Apostle is addressing the taught and when the teachers, is instructive, as indicating, first, the historical fact (borne out both by particular expressions in this section, as iii. 10., iv. 16., and by the whole of c. xii.) that there was at this early period of the Apostolic age no marked distinction between these two classes; and, secondly, the moral warning that the sins of party spirit are shared, although not in equal degree, by the leaders and the led.

(2.) The great stress laid throughout, but especially in iv. 1—5., on not overrating their spiritual instructors, even though they be Paul and Apollos themselves, shows that there are times and circumstances when the Christian's duty lies not in submission to authority, but in questioning it; that there is a religious danger in

excessive veneration, as well as in excessive independence.

(3.) The whole passage is remarkable as showing the possibility and duty of uniting a consciousness of great gifts and actions (iii. 5—9., iv. 7—14.) with a complete dependence on a higher power and wisdom than our own, and also a consciousness of great imperfection in detail, and of great difference of views and characters (iii. 12—15. 22, 23.) with a consciousness no less strong of practical unity and sympathy. What the precise nature might be of these gifts, imperfections, and differences, is difficult, perhaps impossible, to ascertain; but this ignorance does not make the general lesson less applicable to future ages, where similar circumstances arise.

(4.) Lastly, the whole of this first division of the Epistle is important, as bearing on the general question of divisions in the Christian Church. In it we have an indisputable proof that it was not merely the errors or the hostilities of sect or party, but the spirit itself of sect and party, even when it conferred glory on himself, that the Apostle denounced as the sign of an unchristian or half-christian society, when he warned them that, not only their sins and their Judaism, but their "strifes" and "divisions" of whatever kind, were a proof that they were "carnal and walked as men;" when he "transferred in a figure to himself and Apollos" all that he would teach them of the evil of the factions generally, in order that they might fully understand that it was by no personal feeling that he was influenced, but that what he condemned he condemned "for their sakes" in whatever form it might be found, whether it made for him or against him. Here too we meet with the most express contradiction to the suspicions always natural

to low minds, that a character which exercised so vast an influence must have been intent on self-exaltation, when he tells them that "he rejoices that he had baptized none of them, but Crispus and Gaius, lest any should say that he had baptized in his own name;" when he conjures them "so to account of him" not as an independent teacher and master, but merely as a subordinate "minister (ὑπηρέτην) to Christ," as a humble "steward" whose only object it was faithfully to expound "the secrets of God," not to think that their favourable judgment would justify him before God, but to wait patiently to the end of all things, for "then" and not before, "shall every man have praise of God." And here also we see the true secret of freedom from party-spirit, true always, but in the highest degree true of the Apostles, when he represents the nothingness of himself and all other teachers, how wise soever, in comparison with the grandeur of their common cause, with the recollection that they were "in Christ Jesus, who of God was made unto them wisdom, and righteousness, and sanctification, and redemption." "All things are yours," however strong their outward contrast, "whether Paul, or Apollos, or Cephas, or the world, or life, or death; all are yours; for ye are Christ's, and Christ is God's." These last words, setting forth as they do the distinctness of character and mind on the one hand, and the unity of object and spirit on the other, sum up the point of view from which all human differences, whether within or without the Scriptures, ought to be regarded. These differences are not concealed or overlooked; but they are made to enhance the greatness of Christ and of God.

(II.) THE INTERCOURSE WITH HEATHENS.

IV. 21—VI. 20.

FROM the subject of the Factions the Apostle passes to the *second* piece of intelligence brought to him at Ephesus (apparently not by the household of Chloe, but by popular rumour), namely, that there was in the Corinthian Church a free indulgence of heathen sensuality, and in particular one flagrant case of incest, in which the whole society had acquiesced without remonstrance. This forms the crisis (practically speaking) of the whole Epistle. It is, as it were, the burst of the storm, of which, as Chrysostom observes, the mutterings had already been heard in the earlier chapters (iii. 16., iv. 5. 20, 21.), and of which the echoes are still discernible, not only in this Epistle (vii. 2., x. 8. 23., xv. 33.), but also in the Second Epistle, the first half of which (i.—vii.) is nothing less than an endeavour to allay the excitement and confusion created by this severe remonstrance. But the Apostle, in rebuking this one crime, is led to consider the whole question of the intercourse of Christians with the heathen world; and hence arise the complications of the latter portion of this section.

(1.) *The Case of Incest.*

IV. 21—V. 13.

²¹ Τί θέλετε ; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος ; V. ¹ ὅλως ἀκούεται ἐν ὑμῶν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν*, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. ² καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ

* Add ὀνομάζεται.

21. ἐν ῥάβδῳ. ἐν may be referred either to a Hebraism, or to the Greek usage of ἐν, "in relation to." The word is used in reference to verse 6., "Shall I come to you as a stern master, or as a gentle father?" It may perhaps allude to the flagellation in the synagogue which succeeded to the first admonition by words. "They chastise him first with words, then with the rod," according to Deut. xxi. 18. (Schöttgen ad loc.)

V. 1. ὅλως, "There is nothing heard of except"—as "omnino," πάντως. Compare vi. 9., xv. 29.; Matt. v. 34. Thus, in Suet. Nero, c. 19., "Peregrinationes duas omnino suscepit." "He took *no more* than two journeys." ἀκούεται ἐν ὑμῶν, "is reported as existing amongst you." τοιαύτη, "of such a kind." Such cases, though not absolutely forbidden in Roman society, were regarded with horror. Comp. Cic. Pro Cluentio: "Nubit genero socrus, nullis auspiciis, nullis auctoribus, funestis omnibus omnium omnibus. O

mulieris scelus incredibile, et præter hanc unam in omni vita inauditum." In this case the father was still alive: compare 2 Cor. vii. 12. ἔχειν, sc. γυναῖκα.

ὀνομάζεται (J.) is omitted in A. B. C. D. E. F. G. It was probably suggested by Eph. v. 3.

γυναῖκα τοῦ πατρὸς. The usual Hebrew expression for "stepmother," see Lev. xviii. 8., and the Rabbinical quotations in Lightfoot, p. 166. From the omission of all notice of the woman, it would seem that she was not a Christian. The marriage (for that it was a marriage, and not merely a concubinage, is evident from the language used to describe it, ἔχειν — ποιήσας — κατεργασάμενον) must have been overlooked by the heathen authorities, either from the general laxity of Corinthian morals, or from the alleged plea of proselytes from heathenism to Judaism, that conversion annulled the prohibited degrees.

2. Possibly a question, as in the Syriac version and Greek

οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ^α ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; ^βἐγὼ μὲν γὰρ ἀπὼν^β τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον, ^γἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἰμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ. ^δπαραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς

^α ἐξαρθεῖ.

^β ὡς ἔπην.

Fathers. The sense is the same. ἵνα, either (1) "ye did not mourn in order that he might be removed." (2) or, "the effect of your mourning was not his removal." Compare John xi. 15.

3. γάρ. "And he must be removed; for I at least, whatever you may do, have determined," &c.

ὡς, "ut qui sim."

οὕτως, "Under the circumstances," as in John iv. 6.

4. The strong expression of his own power and will is here modified, first, by the introduction of the authority of Christ by which he acted; secondly, by the union with himself of the whole body of the Corinthian Church—again repeating that they acted by the authority of Christ. ἐν τῷ ὀν. τ. κ. Ἰησοῦ, "in the name of the Lord Jesus;" apparently the formula, which was used. Συν-αχθέντων ὑμῶν. For the popular constitution of the early Corinthian Church, see Clem. Rom. I. c. 44., where the rulers of that society are described as having been appointed "with the approbation of the whole Church" (συνευδοκασίας τῆς

ἐκκλησίας πάσης). Καὶ τοῦ ἰμοῦ πνεύματος, "by a perpetual inter-communion of spirit." Comp. xvi. 18.; 2 Kings v. 26.; Col. ii. 6. Σὺν τῇ δυνάμει, "with the help of His power present with the Christian assembly," as promised, Matt. xviii. 22., xxviii. 20.

5. "To deliver him over to the powers of evil," from whom all evil, whether moral or physical, is derived; as in the case of the demoniacs, and of "the woman whom Satan had bound these eighteen years" (Luke xiii. 16.), and "the thorn in the flesh sent by the angel of Satan" (2 Cor. xii. 7.) Comp. παραδοῦναι τῷ σατανᾷ 1 Tim. i. 20. παραδίδωμί σοι αὐτόν, Job ii. 6. (So in the Rabbinical writings, quoted on this passage by Wetstein and Lightfoot, the "deliverance of Job to Satan" is frequently spoken of, and Solomon "delivers" two Cushites "to Satan," who carries them to Luz, where they die.) It is remarkable, that, in the ordinary forms of excommunication in the four first centuries, this phrase does not occur, which seems to indicate that it was regarded as

ἄλλοθεν τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου [ἡμῶν Ἰησοῦ* χριστοῦ]. ⁶οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ⁷ἐκκα-

* τοῦ κυρίου Ἰησοῦ.

descriptive of a power which had become extinct. (See Bingham's Antiquities, book XVI. c. ii. § 15.)

εἰς ἄλλοθεν τῆς σαρκός. Two points seem clear with regard to this: (1.) That it implies some physical evil—probably sickness or death of the offender. This evil may either be viewed as the indirect result of his removal from the Christian society, and so becoming the prey of Satan, the lord of the heathen world (compare 1 Thess. ii. 18.); or, more probably, as the direct result of the Apostle's sentence. Compare the case of Ananias (Acts, v. 5—10.), and Elymas (Acts, xiii. 11.), the general intention of Matt. xvi. 19., xviii. 19.; John, xx. 23. A similar connexion of sickness and death with moral evil, or with a moral purpose, is implied in xi. 30.; 2 Cor. xii. 7. 9. (2.) That the object of the infliction was not penal, so much as remedial (ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ). Comp. in the parallel passage, 1 Tim. i. 20., "That they may learn not to blaspheme." Thus the sense is the same, as in iii. 15., namely, that the offender shall through present suffering be saved at the last. Compare for the whole

passage the two first chapters of Job. The interpretation of Tertullian and Ambrose, "that the individual may be destroyed in order that the Church may be saved," is a curious instance of an explanation characteristic of the age of the writers; but with no foundation either in the actual words, or in the general spirit of the Apostle.

6. οὐ καλὸν τὸ καύχημα. "You have no right to boast of your gifts, and of your spiritual perfection, whilst this sin remains amongst you unrepented," alluding, perhaps, to expressions in their letter to him.

οὐκ οἶδατε. "Is it that you do not know that a little leaven leavens the whole lump?" He seems to allude to a proverbial expression, inasmuch as it occurs again verbatim in Gal. v. 9., and the same image of the rapid spread of great results from small beginnings, is the groundwork of Matt. xiii. 33. The sense is the same as in xv. 33., where the precept is, as here, confirmed through a proverbial saying. It is possible that there may have been a classical proverb to this effect, as Plutarch speaks

θάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς

of the flamen of Jupiter abstaining from it, on account of its deleterious effect on the whole lump.* The Rabbis compare concupiscence to leaven, because a little corrupts the whole man. Such is also the form of Matt. xvi. 6. 12. : "Beware of the leaven of the Pharisees." But the mention of leaven suggests to him the further image of the Jewish passover. It is as though he said, "You know the scene — you know how, when the lamb is killed, every particle of leaven is removed from every household; — every morsel of food eaten, every drop drunk in that feast, is taken in its natural state. This is the true figure of your condition. You are the chosen people, delivered from bondage, you are called to begin a new life, you have had the Lamb slain for you in the person of Christ. Whatever, therefore, in you, corresponds to the literal leaven, must be utterly cast out; the perpetual Passover to which we are called, must be celebrated, like theirs, uncontaminated by any corrupting influence."

The allusion may possibly have been suggested by the time of the year when the Epistle was written, apparently a short time before Pentecost (xvi. 8.), and, therefore, with

the scenes of the Passover, either present or recent, in his thoughts; and as the same feast must have been celebrated throughout the empire, and must have been well known to most of his readers, it is needless to suppose, in this passage, an especial reference either to the Jewish Christians or the Petrine party in particular. (D. reads *δολοὶ* for *ζυμοὶ*.)

7. *ἐκκαθάρατε*, "cleanse out." A strong expression to denote the complete removal, enjoined in Exodus xii. 15., and carried out in later times with extreme punctiliousness, — so much so as, on the fourteenth day, to search with candles even into the darkest holes and corners, to see whether any remained. See Chrysostom ad loc. (who, however, says that in his time this rigour of observance was relaxed), and the quotations from the Rabbinical Rubrics in Lightfoot, i. 953. A lively picture of the same practice among the Jews of modern Poland, where it extends to the removal of all fermented liquor of any kind, is to be seen in Herschel's account of his conversion. How soon this metaphor of the Apostle took root is clear from Ign. ad Magn. 10. *Ἐπέρθεσθε οὖν τὴν κακὴν ζύμην τὴν παλαιωθεῖσαν, τὴν σεσηπυῖαν, καὶ μετα-*

* Plut. Quæst. Rom. 114—118. 162—170.

ἔστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἐτύθη* χριστός. ὥστε
 8 ἑορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας

* ὑπὲρ ἡμῶν ἐτύθη.

βάλλεσθε εἰς νέαν ζύμην χαρί-
 τος. Justin. Dial. c. Tryph.
 Διὸ καὶ μετὰ τὰς ἑπτα ἡμέρας
 τῶν ἀζυμοφαγιῶν νέαν ζύμην
 φυρᾶσαι ἑαυτοῖς ὁ θεὸς παρήγ-
 γειλε, τουτέστιν, ἄλλων ἔργων
 πράξιν καὶ μὴ τῶν παλαιῶν καὶ
 φαύλων τὴν μίμησιν.

ἵνα ᾗτε νέον φύραμα —
 “That you may be *practically*
 what you are *theoretically*; that
 as you are ideally without
 leaven, so you may be actually
 a new regenerate society.”
 Comp. Gal. v. 25.; Rom. vi.
 3. 4.

παλαιὰν—νέον The words
 are used emphatically to indi-
 cate the new state of existence
 to which Christians were called,
 as the Israelites of old at the
 Exodus. “All things are be-
 come new.” 2 Cor. v. 17., Rev.
 xxi. 5. Compare, for this con-
 nexion of ideas, the well known
 Hymn of Thomas Aquinas,
Lauda Zion Salvatorem: —

“Nova mensa novi Regis,
 Novum Pascha novæ legis
 Phase vetus terminat;
 Vetustatem novitas,
 Umbram fugit veritas,
 Noctem lux eliminat.”

καὶ γάρ.—“And you are bound
 to be free from corruption; for
 in another respect, in addition
 to the new life to which you
 are called, there is a parallel
 between you and the Israelites,
 viz. that as the lamb was slain
 for them (Exod. xii. 6.), so

also Christ was slain for you.”

ὑπὲρ ἡμῶν expresses the
 sense truly, but is a gloss
 (om. in A. B. C¹. D. E. F. G.).

τὸ πάσχα, is used both for
 the Feast, and also, as here, for
 the Paschal Lamb. Matt. xxvi.
 17. 19.; Mark, xiv. 12. (φάγειν,
 ἐτοιμάζειν. . . θύειν τὸ Πάσχα).
 Possibly there may be an allu-
 sion here to the “lamb without
 blemish.” Exod. xii. 5. “Be
 ye pure, as He was pure.” In
 the Greek of the New Tes-
 tament, it is difficult to say, in
 any particular instance of the
 word θύω, how far the distinct
 idea of “sacrifice in honour of
 God” (as in Acts, xiv. 13. 18.)
 is brought out, or how far it is
 used merely in the general sense
 of “slay” (as in Acts, x. 13.,
 xi. 7.; Matt. xxii. 4.; Luke, xv.
 23; John, x. 10). As it is never
 applied to any but irrational
 animals, the expression could
 not be used of the death of
 Christ, except under the figure
 of the “Lamb.” In the paral-
 lel places, Rev. v. 6. 12., the
 expression used is the general
 word “slain,” or “wounded”
 (ἐσφαγμένον).

8. ἑορτάζωμεν, “Let us keep
 the feast,” i. e. the perennial
 feast—(without any especial
 reference to the annual cele-
 bration of the Jewish Passover
 or the Christian Easter)—well
 expressed by Chrysostom.

καὶ πονηρίας, ἀλλ' ἐν ἀξύμοις εἰλικρινείας καὶ ἀληθείας.

⁹ Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις·

ἀξύμοις agrees with ἀρτοῖς. *εἰλικρινείας*, "transparent sincerity." *ἀληθείας*, "truthfulness." There is some difficulty in these two expressions, inasmuch as one would rather have expected some antithesis (not to falsehood, but) to impurity. It would seem as if the particular case of the incestuous person had passed out of the Apostle's thoughts, and that he is referring here rather to the insincerity of their claims to spiritual perfection, as in verse 6.

9. A considerable difficulty here arises as to the structure of the Epistle. It has been often contended that the words "I wrote to you in the Epistle" (*ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ*), must refer to a previous epistle, containing the command here referred to, as a like phrase, in 2 Cor. vii. 8., evidently refers back to the First Epistle. Against this must be urged: (1.) That there is no other trace of the existence of such an epistle, unless it be in the manifestly spurious epistle preserved in the Armenian Church. (2.) That the whole manner of introducing the subject of the incest (especially in verses 1. 6. 7.) is unlike what could have been expected, had he already mentioned this, or a kindred subject, to them.

Perhaps the difficulty is best met by supposing that, for some reason unknown to us, there

was a break or pause in the Epistle, at this point. The Apostle may then be conceived as returning to the argument, in this passage, perceiving that it was necessary to correct the too general inference which might be drawn from his previous words. In this case, the sense would be: "In what I just wrote to you in my Epistle, I laid down a general command (v. 6—8.); as it is, what I really meant by writing to you was a command not to associate with sinners who curse Christians."

νῦν δὲ in verse 11. is in reference (not to a correction of a former Epistle, in which case it would have been *νῦν δὲ γράφω*, but) to the meaning which he now puts on what he has just written. That the phrases *ἐν τῇ ἐπιστολῇ* and *ἔγραψα* may refer to the present Epistle is clear from the similar application of the words in Rom. xvi. 22.; 1 Thess. v. 27.; Col. iv. 15.; 1 Cor. ix. 15., and would be partially accounted for by the use of the amanuensis, who might regard the whole letter which he was transcribing as "*the Epistle*," distinct from himself. At the same time it must be observed that all these passages (except 1 Cor. ix. 15.), occurring at the end of the Epistles to which they refer, are in some measure distinct

¹⁰ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκ-

from the Epistles themselves; a circumstance which accounts for what would otherwise be a very unusual mode of expression, and which makes it doubly necessary, when the same expression occurs in the middle of the Epistle, to suppose that some such break has occurred in the course of the argument, as has been above suggested, and some such addition or afterthought been introduced, as was not unnatural, from the extreme importance which (as we see from the second Epistle) the Apostle attached to a right understanding of his directions on this especial point.

Beyond this, it is impossible to advance any conjecture with certainty. It might, however, be asked whether there are not indications that the whole passage (v. 9—vi. 8.)* is, in some sense, a distinct postscript, note, or insertion, not merely to v. 6—8., but to v. 6—8—vi. 9—20. For:

(1.) Whereas vi. 1—8. is evidently attached, at least by verbal associations, to v. 9—13.; vi. 9—20. joins on naturally to v. 8., without any allusion to the lawsuits (with one exception, which shall be noticed afterwards, at the beginning of vi. 9).

(2.) Although the general command alluded to in v. 9. 11., may be found in the sub-

stance of v. 6—8., it would certainly be more appropriate if it could be referred to vi. 9. 10.

(3.) Similar corrections or digressions may be noticed in a smaller degree in other passages, particularly xv. 21—28.; 2 Cor. vi. 14—vii. 1.; Rom. xvi. 21—27. Compare the remarkable passage in Liv. iv. 20., called by Niebuhr (Hist. of Rome, ii. p. 456.) the only instance of a *note* in any ancient author.

This question, however, need not interfere with the general consideration of the passage, from which, on any hypothesis, v. 9—13. must be regarded as a digression, growing out of v. 6—8., whilst vi. 1—8. grows in like manner out of v. 12. 13., and vi. 9—20. is a return to the general subject of v. 1.—8.

ἔγραψα, "I wrote," referring to v. 2. 6. 8.

10. πάντως, "certainly," "of course." τοῦ κόσμου τούτου, "the heathen world." πλεονέκταις, properly "avaricious," or "grasping." In this sense it is used in 2 Cor. i. 11., vii. 2., ix. 5., xii. 17.; Luke, xii. 15.; probably, Mark, vii. 22.; Rom. i. 29. So also in Ezek. xxii. 27.; Hab. ii. 9. (πλεονεκτεῖν), Isa. vi. 11. (πλεονέκτημα); Jud. v. 19. (πλεονεξία), (LXX.) But in all the other

* This has been already conjectured by two Englishmen,—J. Edwards (quoted in Heydenreich), and Dr. Arnold (MS. notes).

ταῖς καὶ ἄρπαξιν* ἢ εἰδωλολάτραις, ἐπεὶ ἄρα ὀφείλετε^β ἐκ

* καὶ οὐ . . . ἢ ἄρπαξιν.

^β ὀφείλετε.

places, when it occurs in the New Testament, Eph. v. 5. (πλεονέκτης), Eph. iv. 19., v. 3., Col. iii. 5., 1 Thess. ii. 5., iv. 6., 2 Pet. ii. 3. (πλεονεξία, πλεονεκτέω), can hardly be interpreted otherwise than of "sensuality." In this particular instance, and in vi. 10., either sense will suit the context, the ordinary sense best agreeing with the juxtaposition of ἄρπαξι and of κλέπταις the extraordinary sense best agreeing with the general context. The extraordinary sense of "sensuality" (if that be the one here used) is difficult to account for. It may be either: (1.) From the general sense of "self-indulgence," as in English, the word "greed," anciently used for "covetousness," has in the later form of "greediness," passed off into the sense of "gluttony." Compare the use of the word in the two clauses of the Tenth Commandment, both as applied to "thy neighbour's wife," and "thy neighbour's house," especially if Augustine's division of the Tenth Commandment be adopted. Or, (2.) it may be from some accidental connection of the word πλεονεξία with "idolatry," whence its use for the sensuality which so often accompanied idolatry. This last view is confirmed by the use of the word ὕψυ

(which usually means, and is translated "covetousness," or "rapine") in Ps. cxix. 36., "Incline my heart unto thy testimonies and not to "covetousness,"—where the context would rather require the sense of "idolatry," as in verse 37 and by the fact that the same word in Ezek. xxxiii. 31. is by the LXX. translated μιάσματα, as though they had read ἰδύ "idol." So also, Col. iii. 5. τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία.

ἄρπαξ, "plunderer." The word occurs in the same context, vi. 10.; in Luke xviii. 11. where the Pharisee thanks God that he is not "an extortioner;" in Matt. vii. 15. where it is applied to "ravening wolves," in which sense also it is used in the only passage where it occurs in the LXX. (Gen. xlix. 27.) It is difficult to see why it should be expressly introduced here, especially if πλεονέκτης has the meaning of sensuality. In A. B. C. D. F. G. it is joined to πλεονέκτης, not by ἢ, but by καὶ, which would make the connexion between the two words closer.

εἰδωλολάτρης. This, as Grotius observes, is the earliest known instance of the use of this word. εἰδωλον is constantly used by the LXX. as the expression for "false gods,"

τοῦ κόσμου ἐξελθεῖν. ¹¹νῦν δὲ* ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, εἰάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ, τῷ

* νῦν δὲ.

but this compound never. In its etymological sense, which has been followed in all the European languages into which it has passed, it signifies a "worshipper of images," or of "false divinities." But it is a curious fact, that in the New Testament, this, although part, is never the whole of the meaning in which it is used. In all the passages where it occurs*, it is either implied or expressly stated that it relates not to the sin of worshipping a false god, but to the sin of sensuality by which the act of false worship was so frequently accompanied, especially at Corinth: *e. g.*, in x. 7. this explanation of it is given from the words in Exodus, which refer, not to the worship, but to the licentious rites: in Eph. v. 5.; Col. iii. 5. it is explained as synonymous with *πλεονέκτης*, which in those places, as probably here also, is used, not for "covetous," but for "sensual." That such is the meaning of it in this passage is also almost required by the fact that, though it is conceivable that a professed Christian (*ἀδελφὸς ὀνομαζόμενος*) should be guilty of sensuality, it is not conceivable that he should be a professed heathen; and the word *εἰδωλολάτρης*, if

taken literally, could hardly signify less than this.

ἐπεὶ ἄρα ὀφείλετε, "else you must come out from the society of heathens, which you cannot do." This implies that "the world" here signifies not so much "the world" in its darker sense, as the whole fabric of the society of the Roman empire. It was not till the great dissolution, moral and physical, brought into that society by the calamities of the fourth and fifth centuries, that the idea here impressed upon the Christian mind began to give way. Down to that time the world of the Empire, although contaminated by much evil, was regarded as the imperishable framework under shelter of which the Christian found his appointed home. See Tertullian *passim*.

11. *νῦν δέ*, "but as it is." Comp. Rom. iii. 21. *ἔγραψα*. "The meaning of what I wrote was"—*ὀνομαζόμενος*, to be taken not with *πόρνος*, but with *ἀδελφὸς*. *μέθυσος* in classical Greek is applied only to females, in later Greek, as here, to men.

λοιδορὸς. See on vi. 10.

συνεσθίειν, "to eat together," *i. e.*, in common meals.

* vi. 9., x. 7. 14.; Col. v. 20.; Eph. v. 5.; Col. iii. 5.; 1 Pet. iv. 3. Rev. xxi. 8., xxii. 15.

τοιούτω μὴδὲ συνεσθίειν. ¹²τί γάρ μοι τοὺς ἔξω* κρίνειν ;
οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε. ¹³τοὺς δὲ ἔξω ὁ Θεὸς κρίνει ;
ἐξάρατε^b τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

* καὶ τοὺς ἔσω.

^b κρίνει — καὶ ἐξαρείτε.

12. γάρ, "I make this limitation of my command, for" &c.

τοὺς ἔξω. Col. iv. 12., 1 Thess. 12. It was the usual Jewish phrase for heathens. The punctuation may be very differently arranged : (1.) οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. "What have I to do with judging those that are without? No: it is these who are within that ye must judge, and those who are without God judges." That οὐχὶ can be taken thus absolutely is shown in v. 2., vi. 1., and in modern Greek it is always "no." Or, (2.) a question at κρίνετε. "Is it not those within that you are to judge? the rest God will judge." Or, (3.) a question at κρίνει. "Is

it not that you must judge those within, but God will judge those without?" The 3rd is the most natural—the sense is the same in all.

The difference between κρίνει ("judge") and κρίνει ("will judge") is nothing to the sense. The Versions (by which alone, in the absence of accents, we can be guided) incline to κρίνει.

ἐξάρατε τὸν πονηρὸν, apparently for greater solemnity, is the usual formula for punishment on past crimes, in Deut. xiii. 5., xvii. 7., xxiv. 7. Theodoret and Augustine read τὸ πονηρὸν, and interpret it, "Put away evil from amongst you." The reading of καὶ ἐξαρείτε is probably from Deut., xvii. 7., xxiv. 7. (LXX.): καὶ ἐξαρείς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

* See Lightfoot, ad Mark, iv. 11.

(2.) *Digression on the Lawsuits.*

VI. 1—8.

VI. ¹τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνε-

VI. The connexion seems to be "As we have nothing to do with judging the heathen, so we ought not to go to law before them, or suffer them to judge us." This question was not new. It was held unlawful amongst the Jews for any Jew to bring a lawsuit against his countryman before a Gentile judge, on the ground that, in Ex. xxi. 1. it is commanded:—"These are the judgments which thou shalt set (not "before the Gentiles," but) before them" (the Jews). "If any one brings the judgments of Israel before the Gentiles, he profanes the name of God, and honours the name of an idol." They who so do, give occasion to the strangers to say:—"See how harmonious are they who worship one God."* This right of settling their own disputes was conceded to them by the Romans†; and hence the speech of Gallio to the Jews who attacked St. Paul.‡ In the first beginning of Christianity, when the Christians were regarded

by the Romans as a Jewish sect, and when they regarded themselves as having succeeded to the sacredness and the privileges of the Jewish Church, the same rule would naturally be held to apply. The existence of separate courts for the disputes of Christians amongst themselves, is implied in this passage. And the Apostolic Constitutions§ and the Clementines||, in language evidently founded upon this text, imply the existence of such courts at the time when those works were compiled, i. e. apparently about A. D. 150. In one passage‡, the nature of the proceedings is described as follows:—"Let your courts (δικαστήρια) take place on the second day of the week (δευτέρα Σαββάτων), in order that if a reply be put in to your decision, by having leisure (ἄδειαν) till the Saturday (Σαββάτου) you may be able to investigate the reply, and reconcile the opponents on the Sunday (εἰς τὴν κυριακὴν). Now, let there be present at

* See Wetstein and Schöttgen ad h. l.

† Acts, xviii. 14. 15.

‡ Ep. Clem. ad Jacob. 10 Epit. s. 146.

† Joseph. Ant. xiv. 10. 17., xvi. 6. 1.

§ II. 4. 5. 46. 47.

‡ Apost. Const. II. 47.

σθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ²ἦ* οὐκ οἴδατε

* om. ἦ.

the court both the deacons and the presbyters, judging without respect of persons, as men of God with justice. When, then, both the persons (προσώπων) have appeared, as the law also directs, they who have the quarrel, shall both stand in the midst of the court (κριτηρίῳ); and when you have heard them, give your votes with a scrupulous conscience, endeavouring to make them both friends before the decision of the bishops, lest a judgment against the offender should go out over the earth.* The difficulty only arose when both the parties were Christians; when one of them was a heathen, then it was thought lawful to prosecute before a heathen tribunal: hence the story of St. Julitta, who prosecuted a pagan for theft; but refused to go on with the trial, when the magistrates insisted on her renunciation of Christianity.†

Under these circumstances, it was natural that the same controversy which ran through so many other departments of human life in a mixed society of Jewish and Gentile Christians, should be felt here also; and that the Gentile Christians should still wish to carry on their litigations in the same

courts to which they had been previously accustomed, and to indulge the same litigious spirit which had characterised the Greek nation from the times of Aristophanes downwards. But however this tendency may have originated, the Apostle, in his attack upon it, treats it altogether irrespectively of any previous Jewish or Gentile custom, and condemns it solely on the ground of the low view which it implied of the greatness of a Christian's privileges, and the closeness of the bond of Christian brotherhood.

1. τολμᾷ, "Can any one endure?" Bengel:—"Grandi verbo notatur læsa majestas Christianorum."

τὸν ἕτερον, "the other of the two parties," as in x. 24. 29.; Rom. xiii. 8. πρᾶγμα ἔχειν = negotium habere.

τῶν ἀδίκων, "the wicked generally," as opposed to ἀγίων, as in verse 9. Possibly, however, with an allusion to the trials.

κρίνεσθαι = "go to law." So Matt. v. 39.

2. ἦ οὐκ οἴδατε; "or is it that you can be ignorant?" referring as in v. 6., vi. 9. 16. 19., to a well known or axiomatic truth. ἦ is in A. B. C. D¹. D². E. F. G. J. "A time will come when the Christians, now so

* See Heydenreich ad 1 Cor. vi. 1., for all these passages at length.

† Basil, Hom. 5., apud Est. ad h. l.

ὅτι οἱ ἄγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται

humble and degraded in the sight of the heathen world, shall sit in judgment upon that very world;" applying to the whole Church what was said of the Apostles, Matt. xix. 28.; Luke, xxii. 30.; and with a reference to Ps. xcvi. 9.; Dan. vii. 22. (LXX.) It is an expression of the complete triumph which will be one day manifest to all the world, of good over evil, when those who have shared the sufferings and humiliation of Christ here on earth, shall also share His exaltation.* The other aspect of the final judgment, which represents, not the victory of the good and the restitution of all things, but the universal account to which will be called the whole human race, good and bad alike†, is not here brought forward; but is no more incompatible with it than the judgment which in this life is exercised by the example and teaching of the good, is inconsistent with God's present government of the world, which extends to all alike. See John, xii. 31. 47, 48. where the same ambiguity exists. Bengel: "Occulta sanctis majestas est suo tempore revelanda." And when, in verse 3. the same thought is carried on from the judgment of the world to the

judgment of angels, it is, as in iii. 22. that when once the view of the Christian's exaltation is opened before the Apostle's mind, it has no bounds, but extends to the Majesty on High, where Christ sits on the right hand of God, "*angels*, and authorities, and powers, being made subject to Him."‡ Whether good or bad angels are intended is left undefined in all these passages; but the bad no doubt are included. For this general identification of Christ with his people, see xii. 27. Heydenreich gives an elaborate examination and discussion of all the opinions on this passage. The most important are: (1.) That it refers to the judgment of the world by the example of their lives, as in the condemnation of the men of their generation by the men of Nineveh and the queen of the South, Matt. xii. 41. and 42. So all the Greek Fathers. (2.) That it refers to the conversion of the world, and the assumption of supreme power by Christian magistrates. But most of these interpretations are in fact included in that which is given above.

ἐν ὑμῖν: (1.) "In your presence;" or, (2.) "By your example;" in either case, "by means of." See Acts, xvii. 31.

* Compare iv. 8.; 2 Tim. ii. 12.; and especially Rev. ii. 26., xx. 4—6.

† John, v. 27.; Rom. xiv. 10.; 2 Cor. v. 10.

‡ 1 Pet. iii. 22.; Eph. i. 22.; Phil. ii. 9—11. Comp. Heb. i. 14., ii. 5.

ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; ³οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; ⁴βιωτικά μὲν οὖν κριτήρια εἰν ἔχητε, τοὺς ἔξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. ⁵πρὸς ἐντροπὴν ὑμῖν λαλῶ οὕτως οὐκ ἐνί* ἐν ὑμῖν σοφὸς οὐδεὶς, ὅς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ⁶ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ

* ἔστιν.

κρίνεται, "is to be judged," as in iii. 13.

ἀνάξιοί ἐστε. Either: (1.) "Ye are unworthy to be judged by heathen courts;" or much more probably, (2.) "Are ye unfit to be entrusted with the most trifling cases?" *ἐλαχίστων* corresponding to *βιωτικά*, as *εἰ . . . κρίνεται* το *οὐκ . . . κρινοῦμεν*. *κριτήριον*, properly "judgment seat." In *Apost. Const.* i. 47., *κριτήριον* (for the *place* of judgment), is specially distinguished from *δικαστήριον*, (the persons composing the court). Compare also *Judges*, v. 10.; 1 *Kings*, vii. 7.; *Susanna*, 49.

μήτι γε βιωτικά; "Much more judgments relating to ordinary life" (as in *Luke* xxi. 34.). *μήτι γε*, "not to say—*nedum*."* *βιωτικός* in classical Greek = *βιωσίμος*, but in later Greek† = *σωματικός*, "relating to this life," and hence in ecclesiastical Greek is it used for "secular." The Latin translation of *βιωτικά* in this passage by "*saecularia*," is probably one of the first instances of the use of that word in its modern sense

of "worldly," as opposed to "spiritual," instead of its ancient sense "belonging to a cycle of a hundred years;" (as in *Milton's Samson Agonistes*, "The secular bird,") and from this has sprung the signification of the word "secular," in modern European languages.

4. *καθίζετε*. (1.) "Do you set as judges (or, "you set as judges") those whom you despise, viz., the heathen?" But rather: (2.) "At any rate (*μὲν οὖν*) if you must have courts on matters of this life, set those who are least esteemed. The least esteemed amongst those who shall judge angels, are surely fit to judge those trifling matters." Then suddenly moving from what was ideal to the actual matter of fact, "I say this, not to exalt, but to reprove you. Is it really come to this, that there is no one amongst yourselves whom you can trust for common justice?" *καθίζετε*, "Place on the judgment-seat," from the fact that the judge then, as now, *sat*.

7. *ἤδη μὲν οὖν*. "This at

* See examples in *Wetstein ad loc.*

† See *Bingham's Ant.* i. p. 45.

κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; ⁷ ἤδη μὲν οὖν ὅλως ἡττημα ἐν ὑμῖν ἐστὶν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; ⁸ ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

least is at once clear." ὅλως, "certainly," as v. 1. ἡττημα. "A falling short of Christian proportion—a gap in the full complement of Christian virtues."

8. ὑμεῖς, "you Christians." The passage is remarkable as being founded expressly, if not on the words, at least on the spirit, of Matt. v. 40.

(3.) *The Case of Sensuality resumed.*

VI. 9—20.

⁹ ἢ οὐκ οἴδατε ὅτι ἄδικοι Θεοῦ βασιλείαν οὐ κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοί οὔτε μαλακοί οὔτε ἀρσενικοῦται ¹⁰ οὔτε κλέπται οὔτε πλεονέκται οὔτε μέθυσοι οὐ λοῖδοροι οὐχ ἄρπαγες βασιλείαν Θεοῦ οὐκ ληρονομήσουσιν. ¹¹ καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι

9. If the digression ends here, then it would seem that ἢ οὐκ οἴδατε. . . κληρονομήσουσι; is the link between the subject of the lawsuits (ἄδικοι referring to ἀδικεῖτε) and the general argument. See on v. 9.

Μὴ πλανᾶσθε. See on iii. 8. μαλακοί = ἀρσενικοῦται, in 1 Tim. i. 10. For this sense of μαλακός, "mollis," in classical authors see Wetstein ad loc.

For εἰδωλολάτραι, πλεονέκται, μέθυσοι, ἄρπαγες, see on v. 10.

10. κλέπται, "thieves." This is probably introduced in reference to the lawsuits.

λοῖδοροι, both here and in v. 11., comes in strangely amongst the sins of sensuality, which are the chief points dwelt upon in both passages. The connexion may be either: (1.) That in the idolatrous feasts strife and animosities were wont to arise, as seems implied in the similar juxtaposition, Rom. xiii. 13.; Gal. 5. 20.; or, (2.) That

it is used, like βωμολογία in Aristotle, and εὐτραπεία and μωρολογία in Eph. v. 4., for "gross conversation."

11. τινες, "in part;" to modify the positiveness of the assertion. "Ye were washed, and so cannot be again unclean; consecrated, and so cannot be again polluted; acquitted, and so cannot be again condemned." The variation of the usual order of these words shows that no especial stress is laid by the Apostle on their precise mode of succession. Here they all refer to the first conversion.

"Ye were washed" has an allusion to baptism; but is not formally identified with it any more than are the two other words. Compare Tit. iii. 3. and 5.; Heb. x. 22. So also, "In the name of the Lord Jesus," refers to all the three words, yet seems to have an especial allusion to the words used at baptism. Compare v. 4.; Acts xix. 5. The middle voice (ἀπελού-

τοῦ κυρίου [ἡμῶν] Ἰησοῦ χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

¹² Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

¹³ τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ

σαοθε) makes it properly, "Ye washed or *bathed yourselves* in the waters of baptism." Compare the same expression Acts, xxii. 16., where, as usually, the act of baptism is represented as a voluntary effort on the part of the convert. The force of ἀπὸ ἐν ἀπελούσασθε may be either: (1.) "Ye washed off your sins;" or, (2.) "Ye washed yourselves clean."

12. "All things are lawful" seem to be the Apostle's own words, quoted as an argument against him; as if it was, "True — I have said, 'all things are in my power,' but it is no less true that all things are not accordant with the interests of our nature." "True, 'all things are in my power;' but I, as a Christian, will not be brought under their power." (Observe the play of words on ἔξεστι and ἐξουσιασθήσομαι.) Bengel: "Stolidus esset viator, qui in medio campo viam habens, semper in ripa et margine undis proxima ambularet. At sic multi vivunt etiam in piis habitis. Potestas penes fideles, non penes res, quibus utitur, esse debet." He speaks of himself here, as representing the Christians in general, so in Rom. vii. 7—25., and also,

according to his practice of using the singular number in these aphorisms, compare viii. 13.; x. 23. 29. 30.; xiv. 11. It is evident that "all things are lawful" was his watchword of Christian liberty, intelligible, with proper qualifications, but easily perverted. (Compare its application in another sense, x. 23.) From what follows (both immediately in 13—21. and in viii. x.) it would seem that this saying had reference to the great casuistical question which occupied the attention of all Gentile Christians, viz., the lawfulness or unlawfulness of eating sacrificial food. And the transition from an assertion of the indifference of this, to an assertion of the indifference of the sins of sensuality, strange as it may now seem, was more natural then from the licentious rites so frequently connected with idolatrous worship; an indifference nowhere greater than at Corinth, as may be seen from the quotations in Wetstein on i. 1. Accordingly, in the decree of the Apostles at Jerusalem (Acts, xv. 29.), this was made the ground of the joint prohibition of "things offered to idols and of forni-

τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ καὶ ὁ κύριος τῷ σώματι. ¹⁴ ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρεν καὶ ἡμᾶς ἐξεγείρει* διὰ τῆς δυνάμεως αὐτοῦ. ¹⁵ οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη;

* ὑμᾶς ἐξεγείρει.

cation." Such also was the confusion implied in the error of the Nicolaitans, who held the teaching of Balaam, "to eat things sacrificed to idols, and to commit fornication." Rev. ii. 14. It is a striking proof of the change effected by Christianity, that whereas in Eastern nations, the word for "holy" (ἅγιος) was used for the worst kinds of sensuality, from the notion that those who practised them were consecrated to Astarte*, the corresponding word in the New Testament (ἁγιος) is used almost always in St. Paul, with a special reference to *moral purity*. See especially 1 Thess. iv. 4. 7.

It is on the special distinction between these two things that St. Paul insists by showing,

(1.) The contrast between questions relating to food, and questions relating to sensual passion, 13, 14.

(a) In respect of natural fitness.

(b) In respect of their respective relation to moral and spiritual life.

(2.) The connexion of Christians with Christ, 15.—17.

(3.) The connexion of Christians with the Spirit, 19. 20.

Food is formed for the stomach, and the stomach is formed to digest the food; whereas no such connexion exists between the person of man and the objects of his sensual gratification: food, and all that relates to it, are in their own nature perishable; but the person of man, by its connexion with Him who is imperishable, is also itself imperishable. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."*

σῶμα, "the person;" *i. e.* not merely the body, but the framework, as it were, of the whole human being. Hence, in verse 14., "us" (ἡμᾶς) is used instead.

15. The Church is the "body" of Christ; its individual members are the "limbs." It is a more vivid specification of the previous expression, "the body is the Lord's."

16. Gen. ii. (LXX.), εἰς =

* See Gesenius in voce.

† Matt. xv. 11.; see also *ibid.* 17.—20.

μὴ γένοιτο. ¹⁶ ἢ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σώμα ἔστιν; * Ἔσονται γάρ φησιν οἱ δύο εἰς σάρκα μίαν. ¹⁷ ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἔστιν. ¹⁸ Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα, ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. ¹⁹ ἢ οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἔστιν; οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν·

Heb. ¹⁶ “so as to become.”—“They two,” οἱ δύο are not in the Hebrew text, but occur in the LXX. and in the Samaritan Pentateuch. “Cleaves to the Lord” (κολλώμενος). * Compare for the use of it, and the corresponding Hebrew word, for assertion generally, Gen. xxiv. 3. τῇ πόρνῃ, the article implies her relation to him.

“All other sins are in themselves partial, they do not degrade your whole nature, physical as well as moral; not so sensuality.

¹⁷ ἐν πνεύμα. This is an expression analogous to μία σὰρξ in this sense, and to ἡ μία ψύχη in Acts iv. 32.; but the word πνεῦμα is here used instead, in consequence of the purely spiritual character of the relation between Christ and His followers.

¹⁹ The *body*, not the *soul* or spirit, of man is represented as the *temple* of the Spirit; because the Spirit is spoken of, not as inhabiting, but as pervading and identifying itself with the soul or spirit. The

body is the *abode* of the spirit of *man*; it is therefore the *temple* of the Spirit of *God*.

τὸ σῶμα (falsely corrected in A³. J. into τὰ σώματα) means “Your several bodies,” but is in the singular for the sake of agreement with ναός, of which the plural to Jewish usage must have been almost unknown; although in this case he must have meant that each Christian was a temple in himself. Whether the question ends at ἐστι, or at ἐαυτῶν, makes no difference to the sense. Lachmann’s punctuation best preserves the connexion of thought, “You have the Spirit, not from yourselves, but from God; and thus your whole being is not your own, but God’s.”

²⁰ ἡγοράσθητε γὰρ τιμῆς. “You are not your own masters; for you are the slaves of God, you were bought by Him, at the time of your conversion.” The expression “bought with a price,” is in itself general, and intended only to express their complete dependence on God; as

* Compare Deut. x. 20. xi. 22.

²⁰ ἡγοράσθητε γὰρ τιμῆς. δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν.^a

^a Add, καὶ ἐν τῷ πνεύματι ὅμων ἅτινα ἔστι τοῦ Θεοῦ.

in the expression, Rom. vi. 18., "Being made free from sin, ye became the slaves (δοῦλοι) of righteousness—the slaves (δοῦλοι) of God." Compare vii. 23., "Ye were bought with a price; be not ye the slaves (δοῦλοι) of men." In both passages the predominant notion is, not of a ransom from slavery (as in the passages where special allusion is made to "the blood of Christ"*),

but of a price paid for a slave; and, therefore, in this connexion, which is the only thought of this passage, and the predominant, though not the exclusive, thought of vii. 23.; any such special allusion would be out of place.

δοξάσατε δὴ. Δὴ is here used as a cheering or hortatory expression, like τέτλαθι δὴ κραδίη. (Od. xx. 18.)

* Matt. xx. 28.; Col. i. 14.; 1 Pet. i. 18, 19.; and perhaps Acts xx. 28.

PARAPHRASE IV. 21—VI. 20.—“*I shall be compelled when I come to deal severely ; for you have not only adopted the low worldly tone of the heathen world in its factious spirit and its intellectual pride, but also in its immoral practices. Of these the most flagrant is the case of incest, viewed with abhorrence even by heathens, but by you with indulgence and self-complacency. This must not be : in the strength of that Divine power, by which things absent become present, and by which judgments follow on the sentence of Christ's Apostles and Christ's people, I transport myself in spirit to your assembly, and there deliver over the offender to the adversary, in the hope that present suffering may lead to future safety. Common sense tells you of the bad influence exercised by one corrupting element. The perpetual passover which we keep as the redeemed people of God, reminds you that you ought to put away every particle of this evil leaven from amongst you.*

“*It is possible that this injunction may be taken too generally. To apply it to the whole heathen world would be impracticable ; you must remember, therefore, that it was only to gross sinners of your own society that I meant my prohibition of intercourse to apply. Of sinners who still remain in the outer world of heathenism, neither you nor I are judges, but God alone.*

“*In speaking of the judgment of heathens you ought to reflect that, as you are not to judge them, neither ought you to allow them to judge you. You have not the excuse of being unfit to judge your own causes of disputes ; the time will come when even the proud heathens themselves, nay, even the angels, will have to abide your judgment, when you come to share Christ's final triumph. Much more, therefore, are you worthy to judge the*

petty trials of this life ; much less are you justified in calling one another to judgment, and making heathen judges witnesses of your own wrong deeds.

“But whether you separate yourselves now, or not, from the vices of the surrounding heathen, a separation will come at last. The kingdom of God will wholly exclude them, as your own profession of Christianity ought wholly to exclude them now. They are indeed utterly inconsistent with the very idea of Christianity ; and whatever I have said, or may say, of Christian liberty with regard to various kinds of food, gives no excuse for these vices. The outward framework of your immortal souls was not created, like its lower organs, for mere animal gratification, but for union with its immortal Lord. It is not like food, perishable ; but like Him, imperishable. Every sensual sin separates from Christ the bodies which ought to form one living Christ on earth—every such sin profanes the bodies which, as the abodes of God’s Spirit, ought to be as holy as God’s temple.”

~~~~~

THE peculiar interest of this Section is the picture which it presents of the early Church, in its intercourse with the heathen world. Its relations to the heathen worship are exhibited in 1 Cor. viii. x., and its relations to the heathen government in Rom. xiii. 1—10. ; 1 Pet. ii. 11—17. But its relations to heathen society, as such, in the matters of every-day life are, for the most part, exhibited only here.

Evidently, at Corinth, as elsewhere, the separation from heathenism had in the first instance been sudden, abrupt, and complete ; a passage from darkness to light (vi. 11.) ; a rupture, tearing asunder, even with an exaggerated violence, the ordinary ties of domestic life (vii. 12—24.) and of established custom

(xi. 13—16.). But in a short time a reaction began to take place; not only had the factious and rhetorical subtleties of the Greek mind insensibly coloured the progress of the new society, but the barriers between heathen and Christian morals seemed to be levelled with the ground; and the gross vices which bore the peculiar mark of the former, and from which the latter had seemed to promise an entire exemption, rushed in like a flood; in one instance exceeding the usual licence even of the low code of heathenism itself: whilst the peace and harmony which alone could preserve the rising society from dissolution, was scattered to the winds by litigious quarrels about worldly interests, which, however natural in the populace of Corinth and Athens, ought never to have arisen in a Church almost cotemporary with those who “were of one heart, one soul, and had all things in common.”

The Apostle of the Gentiles was, we can hardly doubt, regarded both by his opponents and his supporters at Corinth as the champion of liberty. His sanction would be pleaded as the defence of practices which brought the Christian and Gentile world into closer union with each other. It is this which gives peculiar significance to this part of the Epistle. We have here the checks placed by the Apostle himself, on his own principles, the limits beyond which Christian liberty becomes heathen licence, the example for all ages of what is and what is not really latitudinarian. Perhaps the most remarkable part of his conduct is that he is not staggered by this sudden revulsion or excess of freedom. He still sees in the Corinthian Church, corrupted as it is, the germ of a new creation.<sup>1</sup> He still repeats the same great truth, “All things are lawful for me,” which had been so grievously perverted.

<sup>1</sup> See v. 7., vi. 2. 11. 20.

Unlike the vacillating reformers or speculators of other times, who are unable to control the spirit which they have evoked, and "back recoil they know not why, even at the sound themselves have made," he remained steadfast to the cause which he had undertaken, and, as we see from his later Epistles, did not hesitate the less to preach "his Gospel," where it was needed, because in the instance of Corinth it had been so greatly exaggerated. But whilst thus firm in his original convictions, he instantly laid down practical remedies, to be unflinchingly adopted: such as, immediate expulsion of the worst offender from the Christian society, and the entire prohibition of the settlement of Christian quarrels in heathen courts of law. It is obvious that these measures, being designed to meet an immediate and temporary emergency, cannot, even if we had the means, which we have not, of understanding them fully, be made precedents of universal application. If any Christian society were as strongly marked off from the surrounding world, as in spite of all its corruptions was the Church of Corinth; if such a society were so animated by one spirit that its decisions could, like those of Corinth, be pronounced by the whole assembly of its members; if its judgments bore so evidently on their front the marks of Divine wisdom, that we could expect them to be confirmed by the immediate workings of God's providence; in such a case we might perhaps be prepared to apply literally the Apostle's commands on the Corinthian license and quarrels. But the general principles of the Apostle's advice are of universal instruction, especially in the cautions by which the measures which he recommends are accompanied.

First, even in that age of Divine intuitions and preternatural visitations, he limits the subjects of expulsion from the society to gross and definite vices. No encour-

agement is given to pry into the secret state of the heart and conscience, or to denounce mere errors of opinion or of judgment. Secondly, even when insisting most strongly on the entire separation from heathen vices, he still allows unrestricted social intercourse with the heathens themselves. He at once forbears to push his principle to a Utopian extravagance; he acknowledges the impracticability of entire separation as a decisive reason against it, and regards the ultimate solution of the problem as belonging not to man, but to God. Thirdly, whilst strongly condemning the Corinthian quarrels, as in themselves unchristian, he yet does not leave them without a remedy, and so drive them to the still more objectionable course of going before heathen judges. He recognises the fact, and appeals to their own self-respect to induce them to appoint judges of their own; thus giving the first Apostolical sanction to Christian Courts of Law; in other words, departing from the letter of the ideal of a Christian Church, in order to secure the purity of its actual state. Lastly, he lays down the general truth, that between all other outward acts and the sins of sensuality there is an essential difference; that the liberty which Christianity concedes to the former, it altogether withholds from the latter; that they are utterly inconsistent, not merely with any particular relation existing between Christianity and heathenism, but with the very idea of Christianity itself. Great as is the freedom and the variety of language in the New Testament respecting all other outward acts, these alone are condemned, as always, and under all circumstances, at variance with the true Christian character.

(B.) THE ANSWER OF ST. PAUL TO THE LETTER OF  
THE CORINTHIAN CHURCH.

VII. 1—XIV. 40.

BESIDES the news of the factions and of the sensualities of the Corinthian Church, which had reached him through the household of Chloe or through popular rumour, the Apostle had received a letter from the Corinthians themselves, containing certain questions, which he proceeds to answer in the remaining part of the Epistle.

(1.) *Marriage.*

## VII. 1—40.

VII. <sup>1</sup> Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι.

VII. The first question of the Corinthian Christians related to the scruples which were entertained by some of them on the subject of marriage. From one or two expressions (as in vii. 18.), and from the great probability that the Jews were more likely to be scrupulous than the Gentiles, it might be argued that the Petrine party was the section here especially answered. But, on the other hand, it would seem that (with the exception of the Essenes), both in earlier and in later times, marriage was regarded by the Jews almost as a duty\*; so much so, that he who, at the age of twenty, had not married, was considered to have sinned: whilst in the Gentile world generally, the tendency to celibacy was so strong at this period that, as is well known, express laws were enacted by Augustus on his succession, to counteract it †; and in this feeling against marriage many of the Greek philosophers shared, chiefly from prudential motives. "An sapienti ducenda sit uxor?" was

an established question to be discussed, and the answer was usually in the negative.‡ These circumstances, taken in conjunction with the fact that the question was evidently put to the Apostle, not by those who disparaged, but by those who deferred, to his authority; and that he was well known himself, both by temperament and feeling, to incline to single life §, and was for that reason disparaged by the Jewish party, in comparison with the married state of Peter and of the Lord's brethren ||, lead us to conclude that if the question proceeded from any particular portion of the Corinthian Church, it must have been from the party that called themselves after his name. If there be any part especially addressed to the Jewish Christians, it would be that relating to the mixed marriages. How strong the feeling against these was amongst the stricter Jews after the return from the captivity, is evident from the Books of Ezra and Nehemiah, which may be instructively compared with this Chapter.

\* See Iken, Ant. Judaism. Pt. III. c. 1. § 2.

† See the quotations in Grotius, ad l.

‡ See Hor. Carm. Sæc. 17.

§ vii. 7. 8.

|| ix. 5.



<sup>2</sup>διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἔχεται. <sup>3</sup>τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν\* ἀποδίδωται, ὁμοίως [δὲ] καὶ ἡ γυνὴ τῷ

\* ὀφειλομένην εὐνοίαν.

The difficulty of the Corinthians seems to be contained in the words, "It is good not to touch a woman;" which divides itself into two questions: (1.) Whether the unmarried are to marry? (2.) Whether the married are to remain in their married state?

Of these, the first question divides itself into two:—

(a.) What was the duty of unmarried persons themselves, which is answered in 2. 8. 9.

(b.) What was the duty of parents to their unmarried children? which is answered in 25—39.

The second question also divides itself into two:—

(a.) What was the duty of married persons generally? which is answered in 3—7.

(b.) What was the duty especially of those who were married to heathens? which is answered in 10—24.

1. *καλόν*. Much ingenuity has been employed by the advocates of celibacy in making this word to mean "lofty" or "noble," and by the advocates of marriage in depreciating it to mean "convenient for existing circumstances."

The obvious and usual meaning is surely the true one. It used (as in Aristotle and the Greek moral writers generally) for "good," like "*pulchrum*," in Latin, opposed to *αἰσχρόν* ("bad," "turpe"); and the only limitation to be put upon it is that which is supplied by the context. If the sentence had been constructed with the full complement of classical particles, it would have been *καλὸν μὲν*, the omission of these particles is so frequent in St. Paul as to be given by Jerome, as a proof of the Apostle's imperfect acquaintance with the Greek language.\*

*ἅπτεσθαι*. i. e., in marriage, like *ἄν*. Jerome (adv. Jovinian) interprets it of simply touching.

2. The Apostle adopts the Corinthian statement as his own, and asserts it as a general principle to be true, but with modifications which he now proceeds to specify. He states accordingly that though there are reasons which make the single state more eligible, yet these are overborne practically by greater evils on the other side, arising from the temptation to sin, which would

\* See Erasmus, ad loc.

ἀνδρί. <sup>4</sup> ἢ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ἡ γυνή. <sup>5</sup> μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ

thereby be opened. And *first*, for this reason, he recommends (or permits) marriage to those who are unmarried.

διὰ τὰς πορνείας. Most take this "for the sake of avoiding." But this seems a needless deviation from the obvious sense of *διά*, especially as it recurs in verse 5. "in consequence of," *i. e.* "lest the general prevalence of the sins of sensuality might tempt you to join them." This is also favoured by the plural; alluding apparently to the various kinds of immorality, as specified in vi. 9. 10.

ἔχέτω. Something between a command and a permission; but rather the latter.\* There cannot be any contrast intended between τὴν ἑαυτοῦ γυναῖκα and τὸν ἴδιον ἄνδρα: it is merely a difference of idiom, which runs all through the New Testament. *ἴδιος* is never used for *γύνῃ*, nor *ἑαυτοῦ* for *ἄνδρ*, in speaking of "husband and wife:" perhaps from the seeming inappropriateness of using *ἑαυτοῦ*, except in the relation when the one party is, as it were, the property of the other; perhaps from the importance of pointing out that the husband is the natural adviser of the wife.

3. The *second* modification is that, for the same reason, when

married they are still to continue in the married state. τὴν ὀφειλομένην εὐνοίαν of the Received Text is a curious euphemism. *εὐνοίαν* is used for this in Jos. Ant. vii. 12. 4., xvi. 7. 3., xvii. 1. 3.; Dio Chrys. p. 52.; and compare *φιλοφρόσυνη* and *φιλότης* in classical writers (in Wetstein, ad l.). τὴν ὀφειλὴν (A.B.C.D.E.F.G.) is the true reading (= "debitum tori") τὴν ὀφειλομένην εὐνοίαν having arisen as a periphrasis in public readings of the Epistle.

5. There are here two corrections of the Text by later copyists, made with the view of bringing the Apostle's words into accordance with the exaggerated notions of their own time.

(1.) *σχολάσητε* has been corrected to *σχολάζητε*, from a desire to give the Apostle's precept a general, instead of a merely special and temporary application.

(2.) The allusion to "fasting" (τῇ νηστείᾳ καὶ) has been added, partly perhaps suggested by Acts xiii. 2., xiv. 23., which contain a similar conjunction of fasting with solemn prayer. In Mark ix. 29. there is, as here, a variety of reading, though in favour of *νηστεία*.

(3.) *συνέρχησθε* has been substituted for *ἦτε*, as giving

συμφώνου πρὸς καιρόν, ἵνα σχολάσητε<sup>α</sup> τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ᾗτε<sup>β</sup>, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. <sup>6</sup>τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν. <sup>7</sup>Θέλω δὲ<sup>γ</sup> πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλ' ἕκαστος ἴδιον ἔχει χάρισμα<sup>δ</sup> ἐκ Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ<sup>ε</sup> οὕτως.

<sup>8</sup>Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς εἶναι μείνωσιν ὡς καὶ γώ· <sup>9</sup>εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν·

<sup>α</sup> σχολάσητε τῇ νηστείᾳ καὶ.

<sup>δ</sup> χάρισμα ἔχει.

<sup>β</sup> συνέρχησθε for ᾗτε.

<sup>ε</sup> ὅς μεν . . . ὅς δέ.

<sup>γ</sup> θέλω γάρ.

to the married state a less permanent character than the Apostle ascribes to it. For the phrase *εἶναι ἐπὶ τὸ αὐτό*, compare Acts, ii. 1. The true reading in the three cases rests on the best MSS. A. B. C. D. E. F. G. On these words of the Apostle was afterwards founded the practice of married persons living apart from each other through the season of Lent.

ὁ σατανᾶς. "The adversary who is always on the watch." Comp. Job, i. 2.

διὰ τὴν ἀκρασίαν. See on verse 2.

6. κατὰ συγγνώμην. This fixes the sense of *ἐχέτω* in verse 2., which the Apostle saw was liable to misunderstanding.

7. χάρισμα. "The gift of self-control," remarkable as an instance of the word being used for a moral, and what we call a natural gift.

8. Λέγω δέ. "Now, what I mean is this." Comp. i. 12. He here sums up his previous advice, as if wishing to express it more clearly for the different

classes: first, for the unmarried, verse 8. of which the substance is the same as verse 2.; secondly, for the married, in verse 10. with an additional advice respecting separation; which leads him, thirdly, to the new subject of mixed marriages, which he discusses in 11—24.; *first*, on its own merits, 11—17.; *secondly*, on the general ground of Christianity not changing the social condition in which it finds us (18—27.).

9. οὐκ ἐγκρατεύονται must be taken as one word, as a substitute for *ἀκρατεύονται*, which is not admissible. (See Phrynichus and Thomas Magister in Wetstein.)

10. The contrast here is, not between the Apostle inspired and the Apostle uninspired, but between the Apostle's words and an actual saying of our Lord as in Matt. v. 32., xix. 3—10.; Mark, x. 11.; Luke xvi. 18. It is remarkable that the Apostle follows the account in the two latter Evangelists, in omitting

κρεῖττον<sup>a</sup> γάρ ἐστιν<sup>b</sup> γαμῆσαι ἢ πυροῦσθαι. <sup>10</sup> τοῖς γεγαμηκό-  
σιν παραγγέλλω οὐκ ἐγώ, ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ  
ἀνδρὸς μὴ χωρίζεσθαι <sup>11</sup> (ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγα-  
μος ἢ τῷ ἀνδρὶ καταλλαγήτω) καὶ ἄνδρα γυναῖκα μὴ ἀφί-  
νει. <sup>12</sup> τοῖς δὲ λοιποῖς λέγω ἐγώ<sup>c</sup>, οὐχ ὁ κύριος, εἴ τις ἀδελφὸς  
γυναῖκα ἔχει ἄπιστον, καὶ αὕτη<sup>d</sup> συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ,

<sup>a</sup> κρεῖσσον.

<sup>b</sup> ἔστιν ἐάν.

<sup>c</sup> ἐγὼ λέγω.

<sup>d</sup> αὕτη.

the exception to the rule (πα-  
ρεκτὸς λόγου πορνείας), men-  
tioned in Matt. v. 32.; al-  
though, perhaps, no stress can  
be laid upon the omission in  
this place; because the Apo-  
stle is speaking only of those  
cases where there was a wish  
to separate, without reference  
to adultery.

11. The Apostle speaks of  
the women first, probably be-  
cause, according to the natural  
tendency of the female charac-  
ter, the religious scruples of  
the wives on this subject had  
been greater than those of the  
husbands. Compare at this  
time the vehemence of the  
Jewish women against St.  
Paul, Acts. xiii. 50.; and see  
also 1 Pet. iii. 1.

χωρισθῇ, the natural ex-  
pression for the wife, as not  
having power to dismiss her  
husband; ἀφίεσθαι, the milder  
form for the husband, although  
it is in verse 13. used also for  
the wife. The words are taken  
from the phraseology of legal  
divorce; but the cases here  
spoken of are not so much  
regular divorces as accidental  
separations; hence, no allusion  
to the exception in Matt. v.

32. ἐὰν δὲ καὶ χωρισθῇ, "If  
she *should* be separated," i. e.  
"should in *fact* be separated."

12. τοῖς δὲ λοιποῖς. He now  
turns to the case of mixed mar-  
riages. This seems to imply  
that previously he had been  
speaking only of marriages  
where both parties were Chris-  
tians. On this subject he here  
declares that he had not, as in  
the other case, any actual pre-  
cept of our Lord to refer to,  
and therefore took it upon him-  
self to advise; whence we may  
observe: (1.) The confidence  
with which, in the absence of  
any such direct declaration of  
Christ, he puts forward his own  
judgment, as if conscious that  
he spoke with Divine authority.  
(2.) The natural distinction  
between the sayings of Christ,  
and the sayings of the Apostles,  
as here exemplified; Christ  
laying down the general rule,  
the Apostles applying it to the  
particular emergencies which  
arose out of the relations of the  
particular Churches with which  
they had to deal. (3.) The  
greater leniency of his decision  
than that delivered under the  
Old Dispensation by Ezra and  
Nehemiah.

μη ἀφίετω αὐτήν, <sup>13</sup> καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ οὕτως<sup>a</sup> συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μη ἀφίετω τὸν ἄνδρα<sup>b</sup>.  
<sup>14</sup> ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ<sup>c</sup>, ἐπεὶ ἄρα τὰ τέκνα ὑμῶν

<sup>a</sup> καὶ αὐτῆς.

<sup>b</sup> αὐτὸν for τὸν ἄνδρα.

<sup>c</sup> ἄνδρι for ἀδελφῷ.

13. ἀφίετω τὸν ἄνδρα. Here is a deviation from the phraseology of verse 10., perhaps occasioned by the Christian being regarded as the superior party. But the Greek and Roman law permitted the wife as well as the husband to seek divorce.\*

14. ἐν τῷ ἀδελφῷ. "in the brother," i. e. "in her Christian husband." "By virtue of the Christianity of her husband."

He here appeals to the common feeling of the Christian society, which regarded the children of mixed marriages as belonging to God's people, in order to show that in like manner the unbelieving partner must also be classed amongst God's people from marriage to a Christian. The argument does not prove the *practice* of infant baptism in the Apostle's time, but is in favour of the general *principle* on which the practice is founded. For, on the one hand: (1.) He could hardly have founded an argument on the derivation of the children's holiness from their one Christian

parent, if there had been a distinct act by which the children had themselves been admitted formally into the Christian society; and (2.) He would not have spoken of the heathen partner as being "holy" in the same sense as the children were regarded as "holy," viz. by connexion with a Christian household, if there had been so obvious a difference between the conditions of the two as that one was, and the other was not baptized. (3.) His argument thus understood exactly agrees with the Rabbinical rule about the baptism of proselytes: "If the female proselyte is with child, there is no need to baptize the child on its birth; for the mother's baptism becomes a baptism for it."† On the other hand, if we assume the principle, (1.) That family ties with a Christian in themselves consecrate those who are bound by them, and (2.) That the children of one Christian parent may therefore be considered as amongst the people of God,—the natural consequence would follow that the whole family would be invested

\* Plut. Alc. 8.; Gaius, i. 127.

† Jebamoth, f. 78. 1.

ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν. <sup>15</sup> εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. <sup>16</sup> τί γὰρ

with the same character, and make them all participate in the same rites as belonged properly, and in the highest sense only, to those members or that member of it, who was strictly a believer. Bengel:—“Est matrimonium Christianum, est soboles Christiana.” Such is the view taken of the passage by Hooker. (E. P. v. 60. 7.) Thus the influence of the mother naturally prepared the son to receive Christianity, even when the father was adverse; as in the case of Timotheus, Augustine, and Chrysostom.

ἡγιασται. i. e. “is consecrated to God by the marriage.” ἐπεὶ ἄρα, “since in that case,” compare verse 10. ἀκάθαρτα, “profane”—“excluded from God’s people”—as in the case of “unclean meats.” Compare Acts x. 14. νῦν δέ, “but as it is.”

15. “It is true that the unbelieving partner is sanctified by the believing partner; but do not carry this so far as to oppose separation if it is desired, and conduces to peace. For the chance of converting the heathen partner is too remote to justify the breach of harmony which such conduct would occasion.”

This case of mixed marriages not having been directly con-

templated, as the Apostle himself observes (verse 12.), in our Lord’s prohibition of divorce, is not to be brought into connexion with it. Nor is it so much a permission of separation which the Apostle urges, as an assertion that, if on other grounds a separation has taken place, there is no obligation on the Christian partner to insist on a union, with a view to the ultimate conversion of the other. It is as though he said: “The general rule for Christians is, as our Lord declared, that marriage is indissoluble; but there is the special case of those marriages where only one partner is Christian, and in those no one is bound to force the law of Christianity on the reluctant heathen.”

ἐν δὲ εἰρήνῃ κέκληκεν, in opposition to δεδούλωται. “This is no binding law for Christians; but on the contrary, the first duty to which we have been converted is to live in peace with one another.”

16. γὰρ is a reason for the whole previous sentence. “Do not insist on a reluctant union; for thou knowest not whether there is such a prospect of converting thy heathen partner as to make such a union desirable.” This interpretation is the only one compatible with

οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; <sup>17</sup> εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος<sup>a</sup>, ἕκαστον

<sup>a</sup> δὲ δεξι.

the obvious sense of verse 15., and of the expression (not *τί οἶδας εἰ μὴ*, but) *τί οἶδας εἰ σώσεις*; and is also in exact harmony with the general tenor of the Apostle's argument, which is not to urge a union, but to tolerate a separation. It is thus a remarkable proof of this total freedom from a spirit of proselytism. Taken by itself *εἰ* might possibly be taken as identical with *εἰ μὴ*—as in the analogous Latin phrase, "*Haud scio an?*" and the Hebrew phrase, "*Who knows if?*" (equivalent to "*It probably will happen*") in 2 Sam. xii. 22.; Joel ii. 14.; Jonah iii. 9., and such was the sense put on the words ("*Remain together for perhaps thou mayest save thy partner.*") till Lyra (in the fourteenth century) pointed out the objection to it. And the verse so understood has probably conduced to the frequent instances of the conversion of unbelieving husbands by believing wives. The early Christian writers for the most part adopted this view of the passage; even the stern severity of Chrysostom relaxes in its presence into the declaration that "*no teacher has such an effect in conversion as a wife;*" and it is, perhaps, not too much to say that this passage, thus interpreted, had

a direct influence on the marriage of Clotilda with Clovis, and Bertha with Ethelbert, and consequently on the subsequent conversion of the two great kingdoms of France and England to the Christian faith. However, although this particular interpretation is erroneous, and may well give way to that which turns it into a solemn warning against the gambling spirit which intrudes itself even into the most sacred matters, yet the principle on which the old interpretation is founded is sufficiently expressed in the 14th verse, which distinctly lays down the rule that domestic union can reconcile the greatest differences of religious belief.

17—24. He proceeds to ground his advice on the general rule that Christianity leaves our social relations where it finds them.

*εἰ μὴ*. "only." This verse is probably rather the conclusion of the previous sentence than the beginning of the next. "*I have nothing more to say, unless it be this.*" (Compare Cicero, *Pro Rosc.* 35.: "*Quid erat, quod Capitoni primum nunciârit nescio; nisi hoc video, Capitonem in his bonis esse socium.*") For a similar irregularity in the use of *εἰ μὴ* see 2 Cor. iii. 1.

The Received Text reads *ὁ*

ὡς κέκληκεν ὁ Θεός, οὕτως περιπατεῖτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. <sup>18</sup> περιτετμημένος τις ἐκλήθη<sup>a</sup>; μὴ ἐπισπᾶσθω· ἐν ἀκροβυστία κέκληται τις; μὴ περιτεμνέσθω. <sup>19</sup> ἡ περιτομή οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία

[vii. 18. ἐν ἀκροβυστίᾳ. ix. 6. ἐρ. . . . deficient in C.]

<sup>a</sup> τις ἐκλήθη ὅτι κέκληται τις.

Θεὸς with ἐμέρισε and ὁ κύριος κέκληκεν. But A. B. C. D. E. F. G. read with overwhelming authority, ὁ κύριος with ἐμέρισε and ὁ Θεός with κέκληκεν. This order is remarkable, as assigning the distribution of the natural gifts and stations of life, probably from the analogy of the gifts of the Spirit to Christ, as "the Lord," whilst the calling of men to the Gospel by their conversion is ascribed (as also in verses 15. 24.) to God.

From this general conclusion springs a series of parallel instances in confirmation of it:—

*First Example.* "The Gentile is not to become a Jew, nor the Jew a Gentile." The religious distinction between the Jew and Gentile is so completely lost sight of by St. Paul, that he here classes the division between them, not among the spiritual, but the purely social differences of the human race.

ἐκλήθη. κέκληται. "Converted to Christianity."

18. ἐπισπᾶσθω. sc. τὴν ἀκροβυστίαν. In the later times of the Jewish commonwealth, there were to be found Jews who, in their desire to assimilate themselves to Greek and

Roman civilisation, had determined to efface, as far as possible, the opprobrious mark of circumcision; a curious instance of the change from the feeling of the more ancient Eastern world, where the very same rite was regarded as a special sign of civilisation, and the Israelites by adopting it again were supposed to roll off "the reproach of Egypt" which they had incurred by long neglect of it. See Rosenmüller on Joshua, v. 9.; Ewald on Ezek. xxxiii. 19. 24—32. Some such passion for Grecian usages had arisen amongst St. Paul's Corinthian converts. For the practice itself see 1 Macc. i. 15.; Jos. Ant. xii. 15.; Buxtorf, Lex. Talm. 1274.; Celsus (De R. Med. vii. 35.); and the other passages in Wetstein; and an Essay of Groddeck, "De Judæis præputium attrahentibus, appended to Schöttgen, Horæ Hebraicæ, vol. ii. p. 1159.

19. In this, as in the two exactly parallel passages, Gal. v. 6., vi. 15., the first clause is the same, "Circumcision availeth nothing, nor uncircumcision;" thus asserting the two sides of the Apostle's prin-



οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. <sup>20</sup> ἕκαστος ἐν τη

ciple of indifference to the greatest of the Jewish ceremonies, exemplified in his own conduct by the circumcision of Timotheus on the one hand, and by the refusal to circumcise Titus on the other hand. The assertion and the repudiation of forms, *as essential*, are alike contrary to the freedom of the Gospel. The second clause, in which each of the three texts expresses what in contradistinction to those ceremonies he maintains to be really essential, varies in the three passages; which thus become valuable, as exhibiting in three several forms the Apostle's view of the essentials of Christianity—"Keeping the commandments of God," "Faith working by love," "A new creature." These describe the same threefold aspect of Christianity with regard to man, which in speaking of God is described under the names of the Father, the Son, and the Spirit. In this passage, where man is spoken of chiefly in his relation to the natural order of the world, the point which the Apostle wished to impress upon his hearers was, that in whatever station of life they were, it was still possible to "observe the commandments of God" (perhaps with an implied reference to the two great commandments, Matt. xxii. 36—39.). In the two passages

in the Epistle to the Galatians (v. 6., vi. 15.), the more distinct reference to faith in Christ and to the new creation wrought by His Spirit is brought out by the more earnest and impassioned character of the argument.

20. ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω. The usual explanation and application of this passage have been: "Let every one remain in the state of life to which God has called him;" and from the Latin translation "vocatio" of the Greek κλήσις has flowed the peculiar sense which the words "vocation," "calling," &c. have acquired in most European languages, as applied to professions and conditions of life. That such an interpretation suits the general context of the passage is obvious; and the hold which it has thus acquired on the thoughts and language of Christendom, is a good instance of the instinct with which the spirit of the Apostle has sometimes been caught, in spite and almost in consequence of a mistake of the letter, as in other instances the spirit has been lost through an adherence to the letter. For that this explanation of the words is mistaken, can hardly be doubted: (1.) The Apostle is not speaking in this particular instance of a profession or calling, in our sense

κλήσει ἢ ἐκλήθῃ, ἐν ταύτῃ μενέτω. <sup>21</sup>δοῦλος ἐκλήθης; μή  
σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον

of the word, but of the state of circumcision or uncircumcision of Jew and of Gentile. (2.) The word *κλήσις* (although in Dionys. Hal. Ant. iv. 20. used in a somewhat analogous sense, as a Grecized form of the Roman word "classis") is, in the New Testament, never applied to anything else than the call of God to His kingdom through conversion; and is so applied indisputably throughout the rest of the context, as in verses 17. 18. 21. 24. As used, therefore, in this particular instance, the sense, although harsh, must be, "Seek not to change from circumcision to uncircumcision, or from uncircumcision to circumcision. Either of these two states has been sanctified by its being the one in which God chose to call you to a knowledge of Christ. Let every one rest contented with *that mode of calling by which* he was called at his conversion. Do not seek a new mode of conversion; the mode of conversion which you have experienced, is sufficient." Bengel:—"Status, in quo vocatio quæque offendit, instar vocationis est." Compare i. 26.

21. *Second example.* "The slave is not to become free."

The question here is, whether to understand *ἐλευθερία* or *δουλεία*, after *χρῆσαι*: whether

the sense is, "Take advantage of the offer of freedom;" or, "Remain in slavery, though the offer is made." It is one of the most evenly balanced questions in the interpretation of the New Testament. *χρῆσαι* may either be "choose," or "make use of," although it leans rather to the former, and thus favours the first interpretation. *εἰ καὶ* may either be, "If, besides, thou hast the offer," or, "Even if thou hast the offer," although it leans rather to the latter, and thus favours the second interpretation. The sense of this particular verse favours the first; for, unless the Apostle meant to make an exception to the rule which he was laying down, it may be asked, why should he introduce this clause at all? The sense of the general context is in favour of the second; for why should the Apostle needlessly point out an exception to the principle of acquiescence in existing conditions of life, which he is so strongly recommending? The language and practice of the Apostle himself, as described in the Acts, favour the first interpretation; *e. g.* his answer at Philippi, "They have beat us without a trial, and imprisoned us, being Roman citizens; . . . nay, let them come themselves and take

χρηῆσαι. <sup>22</sup>ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως\* ὁ ἐλεύθερος κληθεὶς δοῦλος ἐστὶν χριστοῦ.

\* ὁμοίως καί.

us out" (Acts, xvi. 37.); and to the tribune at Jerusalem, "But I was free born" (Acts, xxii. 28.). The general feeling of the Church, as implied in the Epistles and in this passage, favours the second interpretation; it would hardly have seemed worth while to grasp at freedom in the presence of the approaching dissolution of all things; and the apparent preference thus given to slavery may be explained on the same grounds (see verses 29. 30.) as the apparent preference given to celibacy. The commentators before the Reformation have chiefly been in favour of the second; since, in favour of the first; but Chrysostom observes that, in his time there were some who adopted the view favourable to liberty; as also, there have been some Protestant divines (*e. g.* Luther) who have adopted the view favourable to slavery. On the whole, the probability seems slightly to incline to the second; and the whole passage then expresses the comfort to the slave under his hard lot, with which the Apostle sympathises, and which he tenderly alleviates, (as in Philem. 16, 17.) though not wishing him to leave it. And if, as is probable, the prospect of liberty, to which the

Apostle alludes, resulted from the fact of the master being a Christian, this sense of the passage would be still further illustrated and confirmed by 1 Tim. vi. 2.: "Let not [the slaves] that have believing masters despise them, because they are brethren, but rather serve them (ἀλλὰ μᾶλλον δουλεύτωσαν), because they who claim their good deeds (τῆς εὐεργεσίας) are believing and beloved.."

22. ὁ ἐν κυρίῳ κληθεὶς. The words "in the Lord," which in themselves are superfluous, are here added for the sake of the play on the word κύριος; ἐν κυρίῳ κληθεὶς "the master of the slave," is thus equivalent to the phrase κλητοῖς ἀγίοις in i. 1., "converted, or called by the name of the Lord's servants." "He who has been converted so as to be in communion with the Lord, though a slave, is the Lord's freedman;" *i. e.* (not in the common sense in which a man is said to be the freedman of his former master, but) in the general sense in which a man may be said to be the freedman of him who has made him free. (ἐλεύθερος = liber; ἀπελεύθερος = libertus.)

23. This may be taken either: (1.) Parenthetically, like the first interpretation of verse 21.,

<sup>23</sup> τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. <sup>24</sup> ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ \* Θεῷ.

<sup>25</sup> Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γυνώμην

\* παρὰ τῷ.

and in connexion with it, "You are Christ's freedmen, do not become slaves if you can avoid it;" alluding possibly to the practice of "auctoratio," or "selling of one's self," frequent in great slave-markets, such as must have been at Corinth\*; or, (2.) As part of the general argument, "You are Christ's freedmen, do not allow your outward condition of slavery to degrade you into becoming really slaves of men (for it is possible through Christianity, to maintain a moral and spiritual freedom even under the degradation of physical slavery), therefore, rest contented in your condition;" or, (3.) As a general moral growing out of the whole passage, and suggested by some association or circumstance with which we are not acquainted. "You are Christ's freedmen, do not become the slaves of human power or opinion (by wishing at the instigation of others, or from fear of them, to alter your station)."

If there were more ground for the third, it would make the best sense; but on the whole, the second is most suitable to the context. Any way it is an assertion of the spiritual freedom imparted by

Christianity, and intended to counteract any servile spirit, which might have been encouraged by the doctrine of acquiescence in slavery. *τιμῆς ἡγοράσθητε*, see vi. 20.

24. ἐν ᾧ ἐκλήθη, "in the condition in which he was converted." παρὰ Θεῷ, "in the presence of God," i. e. "He is nearer to God by remaining in his station, than by retiring from it." If the third interpretation of verse 23. be correct, then there will be a natural contrast intended between ἀνθρώπων and παρὰ Θεῷ: "Do not become the slaves of men by changing your position, when by remaining in your position you are in the presence and neighbourhood of God."

25. Another question seems to have been put, concerning the duty of parents in giving their daughters in marriage. *παρθένων*, though it might include men, here is "young women."

Here, as in 12., he replies, that in this case, which, like the former, was a particular emergency, not falling under any general rule, he had no command of Christ to give, but spoke with the authority of an Apostle: "Not with the

\* See Petron. Sat. 117., as quoted in Heydenreich ad l.

δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι.  
<sup>26</sup>νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. <sup>27</sup>δέδεσσαι γυναικί; μὴ ζητεῖ λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζητεῖ γυναῖκα.

words of the Lord himself, but still as one whom the same Lord had thought worthy to be an Apostle."

This passage has become celebrated in later times as furnishing the two words *γνώμη* and *ἐπιτάγη*, which the Vulgate translates "consilium" and "præceptum," "advice" and "command," the origin of the famous distinction between "counsels of perfection," and "precepts." Such is the distinction between the two words in 2 Cor. viii. 8—10.; but in this particular passage the stress is rather laid on the fact that (as in verse 6.) one was a command of Christ, the other his own opinion, although pronounced with apostolical authority. *πίστος*, "trustworthy, and a steward of the Gospel" (iv. 2., 1 Tim. i. 12.).

26—36. He first repeats his general opinion, as before in verse 1., but now, with the addition that his reason for preferring the single state is the approaching distress; and, throughout, his opinion is given with a special reference (see verses 28. 34.) to the particular case of the unmarried daughters, now before his mind.

26. διὰ τὴν ἐνεστῶσαν ἀνάγκην. This was taken by

early commentators to mean "on account of the inconvenience entailed upon you by the pressing cares of marriage;" so as to make it a general rule applying alike to all times. But such an interpretation is incompatible both with the words and context. *ἀνάγκη* is used in 2 Cor. vi. 4.; xii. 10.; 1 Thess. iii. 7.; and especially Luke, xxi. 23. (*ἔσται ἀνάγκη μεγάλη*), for "distress;" and in the LXX. is used to translate *קִצְוָה* = *Ḳlîṣis*. *ἐνεστῶσαν* is not "pressing" in any passage in the New Testament, but is always used either for "present" (as in iii. 22., Rom. viii. 38. where it is opposed to *μέλλοντα*; Heb. ix. 9.; Gal. i. 4.), or for "impending" (as in 2 Thess. ii. 1.; 2 Tim. iii. 1.). And this suits perfectly the general context in 28—31., and alludes probably to the impending calamities which form the groundwork of Matt. xxiv. 8., &c., and which were known to the Jews as the "pangs of the Messiah," the natural accompaniments of His coming. Any more direct allusion to the distresses of the time (as the famine in the reign of Claudius) seems unlikely, except so far as the coming distur-

<sup>28</sup> εἰάν δὲ καὶ γαμήσης, οὐχ ἡμαρτες, καὶ εἰάν γήμη [ἡ] παρ-  
θένος, οὐχ ἡμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι,  
ἐγὼ δὲ ὑμῶν φείδομαι. <sup>29</sup> τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς  
συνεσταλμένος ἐστίν, τὸ λοιπὸν\* ἵνα καὶ οἱ ἔχοντες γυναῖκας  
ὡς μὴ ἔχοντες, ὥσιν, <sup>30</sup> καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες,  
καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ

\* γήμης . . . ὅτι ὁ καιρὸς . . . τὸ λοιπὸν ἐστι.

bances which burst over the Roman world on the death of Nero, may be supposed to have cast their shadow before, and filled the minds of all with a presentiment in which the Apostle's words would meet with a natural response.

The form of the sentence seems to be an anacoluthon. ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως (sc. πάρθενον εἶναι) is a repetition of τοῦτο καλὸν ὑπάρχειν. καλὸν here is used as in verse 1.; but is in this place more expressly qualified (1.) by the annexed reason, διὰ τὴν ἀνάγκην, (2.) by the positive assertion in verse 28. (οὐχ ἡμαρτεν) of the lawfulness of marriage. (ἀνθρώπῳ is general for women as well as men.)

<sup>28</sup>. εἰάν δὲ καὶ γαμήσης. "If further." ἡ πάρθενος. The article seems to be "*the* unmarried daughter, of whose case I speak." ἐγὼ δὲ ὑμῶν φείδομαι. Either: (1.) "I refrain from dilating on these evils, *to save you from the pain of hearing them*;" see 2 Cor. xii. 6.; or, (2.) "I give you this advice *to save you from these afflictions*." The emphatic ἐγὼ (in contrast to οἱ τοιοῦτοι)

favours the second. The old explanation, "I allow marriage to be lawful, as a condescension to your infirmities," is contrary to the spirit of the Apostle.

<sup>29</sup>. τοῦτο δὲ φημι. Not explanatory like λέγω δὲ τοῦτο in i. 12., but for emphasis.

συνεσταλμένος, "short," "contracted into a small compass," as we say, "living many years in one." Compare Matt. xxvi. 45.: "The hour is at hand." The sense of "severe," "calamitous," can hardly be extracted from the passages in 1 Macc. iii. 6., v. 3.; 2 Macc. vi. 12., where συνέστελλε is used in the sense of "cast down," "defeated."

ἵνα, i. e. "This is the object of the calamities in God's providence," which is clearer if Lachmann's punctuation and reading, ἐστίν τὸ λοιπὸν (A. B.), for τὸ λοιπὸν ἐστι (D<sup>2</sup>. E. J. K.), are adopted.

τὸ λοιπὸν may be taken: (1.) with ἵνα. "That for the future," &c. (2.) as the nominative to ἐστι. "It remains that they should be." (3.) With ὁ καιρὸς συνεσταλμένος. "The time is short for the future"

κατέχοντες, <sup>31</sup> καὶ οἱ χρώμενοι τὸν κόσμον ὡς<sup>a</sup> μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου, <sup>32</sup> ἔλω

<sup>a</sup> τῷ κόσμῳ τούτῳ ὡς.

“till the Advent.” The first, as in Lachmann’s punctuation, is the best.

30. κατέχοντες, “possessing to the full,” as in Matt. vi. 2.; 2 Cor. v. 10.

31. καταχρώμενοι, “using to excess.” Comp. ix. 18., and see also xi. 32. “This,” says Bengel, “is a true description of Christian self-denial. They have it not, ‘qui habent ut qui habeant et diu habituri sint.’” In the New Testament *χρῆσθαι* never occurs with an accusative, except in this place; also in classical Greek only twice (Xen. Hier. xi. 11.; and a Cretan inscription, Böckh. Corp. Inscr. ii. 400.) Hence the true reading (τὸν κόσμον) A. P. D<sup>1</sup>. F. G. is altered to τῷ κόσμῳ in D<sup>2</sup>. E. J. K.

παράγει γὰρ τὸ σχῆμα. “For the outward scene or figure of this world is passing away [or “is to pass away”] before the great change which shall bring about the restitution of all things.” The metaphor apparently is taken from the shifting of scenes, as in a Greek theatre (Eurip. Ion, 166.); and thus resembles the well known passage in Shakspeare, “All the world’s a stage.” For the sense see Rev. xxi. 1.: “And I saw a new heaven and a new earth: for the first heaven and the

first earth were passed away; and there was no more sea.”

The whole of this passage is remarkable, as illustrating the feeling of the early Church, in consequence of the expectation of the near approach of the Second Advent. See 1 Thess. v. 1. For the words comp. 2 Esd. xvi. 40—44.: “In those evils we were pilgrims upon the earth. He that selleth let him be as he that fleeth away; and he that bought as he that will lose; he that occupieth merchandise as he that hath no profit by it; and he that buildeth as he that shall not dwell therein; he that soweth as if he should not reap; so, also, he that planted the vineyard as he that doth not gather the grapes. They that marry as they that shall get no children; and they that marry not as the widowers.” So far as there is any conscious imitation, it is hardly necessary to observe that the passage in Esdras is copied from this; but perhaps the resemblance is no more than arises from the similarity of the subject; in which point of view it is worthy of notice,—the Second Book of Esdras being, as is well known, an Apocalyptic work, written in reference to the end of all things. For the actual realisation of this

δὲ ὑμᾶς ἀμεριμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ\* τῷ κυρίῳ. <sup>33</sup>ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ\* τῇ γυναικί, <sup>34</sup>καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος<sup>b</sup> ἡ ἄγαμος μεριμνᾷ τὰ

\* ἀρέσει.

<sup>b</sup> μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος.

by the Christians comp. Arrian (Epict. iv. 7.), who says that "the Galileans are to their wives and children as though they made nothing of them, or had them not." For the general sense comp. 2 Kings, v. 26.; Isa. xxiv. 1, 2.; Ezek. vii. 12, 13.; Matt. x. 37. See Ep. ad Diogn. 5, 6.

32. *Θέλω δέ.* This begins a new thought, though immediately connected with the preceding, like *ἐγὼ δὲ ὑμῶν φείδομαι* in verse 28.

*μεριμνᾷ*, "has anxiety." Compare for the word Matt. vi. 25. 27. 28. 34.

33, 34. The reading and punctuation of Lachmann's text make a more important difference in the meaning of this passage, than in that of any other in the Epistle. The sense of the whole passage (32—34.) would then be: "I wish that you should have no worldly anxiety. The unmarried man has indeed anxiety, but it is for the cause of Christ; but the married man has the additional anxiety about worldly matters, and the gratification of his wife, and is *thus divided between* the interests of Christ and of the world. In like manner with regard to women, both the married wife and the un-

married woman have an anxiety to please Christ, and be ready for his coming; but the married woman has *besides* the additional anxiety to please her husband." The sense is in favour of this reading, which is supported by A. B. For (1.) *μεμέρισται* thus gets a good sense, exactly corresponding to its meaning in i. 13. *i. e.* "is distracted," like *μεριμήριξεν* in Homer, which Eustath. (on Il. i. 189.) explains by *μερίττεσθαι*, instead of the harsh meaning which it must bear if we take it, as in the Received Text and Authorized Version, "the wife and the unmarried woman *are different from each other.*" The change of tense from *μεριμνᾷ* to the perfect in *μεμέρισται* may be accounted for by the absence of any *present* form *μερίζεται*. (2.) The harshness of the condemnation of the married state, as if it allowed only of care for the things of this world, is considerably mitigated, inasmuch as by this reading the evil is ascribed, not to its exclusively worldly character, but to its division of interests, which agrees well with *ἀπερισπάστως* in 35.

The common reading has no authority, but is based on the



τοῦ κυρίου, ἵνα ᾗ ἁγία [καὶ] τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἄρεσῃ<sup>a</sup> τῷ ἀνδρὶ. <sup>35</sup> τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφερον,<sup>b</sup> λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον<sup>c</sup> τῷ κυρίῳ ἀπερυσπᾶσθως. <sup>36</sup> εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, εἰάν ᾗ

<sup>a</sup> ἄρεσει.

<sup>b</sup> σύμφερον.

<sup>c</sup> εὐπρόσεδρον.

reading of D., which omits καὶ after μετέρισται, and thus joins it to ἡ γυνὴ καὶ ἡ παρθένα. If this sense were preserved, then some limitation from the condition of the Corinthian Church, or from some cause unknown to us, must be assumed, in order to prevent a direct contradiction between this passage and those which speak of marriage as a lawful and a holy state (e. g. Eph. v. 22. 25.; Col. iii. 18., 19.; 1 Pet. iii. 1. 7).

Tischendorf has substantially the same text as Lachmann, but punctuates differently.

35. This is a qualification (like verse 6.) to prevent misunderstanding.

"This is for *your own* advantage." βρόχον ἐπιβάλω is a metaphor. taken from hunting (Xen. Ven. ii. 5.) apparently not from snaring, but from throwing a lasso, so that the sense here would be (not "a snare for your consciences" but) "a violent necessity on your wills."

τὸ εὐσχημον = τὸ πρέπον, "what is becoming."

εὐπάρεδρον A. B. D. E. F. G. for εὐπρόσεδρον (K.), the adj. used for the verb παρεδρεύ-

ειν. ἀπερυσπᾶσθως. "Without being diverted or distracted."

The image conveyed by these two words is exactly expressed by the story in Luke, x. 39—42., of Mary "*sitting by the side of Jesus' feet*" (παρκαθίσασα, comp. εὐπάρεδρον), and Martha "who was *cumbered with much serving*," and "*careful (μεριμνᾷ) about many things.*" περισπᾶσθαι is the same compound as ἀπερυσπᾶσθως (this is the only other passage where the word occurs in the New Testament), and μεριμνᾷς is the very word used in verses 33, 34. of this Chapter.)

36. He returns to the more especial subject of the unmarried daughters, apparently suggested by the word εὐσχημον.

"I give this advice for the sake of promoting what is becoming; *but* if any father thinks," &c. What follows may be either (1.) "That he is behaving *unbecomingly* to his unmarried daughter, by exposing her to the temptations to which she is liable from not being married;" or, (2.) "That he

ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει, γαμείτωσαν. <sup>37</sup> ὃς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος<sup>a</sup>, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέρικεν ἐν τῇ καρδίᾳ<sup>b</sup>, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει. <sup>38</sup> ὥστε καὶ ὁ γαμίζων<sup>c</sup> τὴν παρθένον ἑαυτοῦ καλῶς ποιῶ<sup>d</sup>, καὶ ὁ μὴ γαμίζων<sup>c</sup> κρεῖσ-

<sup>a</sup> ἑδραῖος ἐν . . . om. αὐτοῦ. . . .  
<sup>c</sup> ἐκγαμίζων.

<sup>b</sup> καρδίᾳ αὐτοῦ τοῦ τηρεῖν.  
<sup>d</sup> ποιεῖ for ποιῶσει.

incurs what is *unbecoming*, by having an unmarried daughter in his house." In behalf of the 1st may be urged: (1.) The probable sense of ἀσχημονεῖν in xiii. 5. (2.) The temptation of the daughter, seemingly implied in the words ὑπέρακμος—γαμείτωσαν. (3.) The greater suitableness of this sense with the words ἐπὶ τὴν πάρθενον.

In behalf of the 2nd may be urged: (1.) The numerous examples of ἀσχημονεῖν, in the sense of "incurring shame" quoted in Wetstein. (2.) The undoubted disgrace which attached to a Jewish (and perhaps generally to an Eastern) father, from his daughter remaining unmarried. See Eccles. xlii. 9. "The father waketh for the daughter when no man knoweth, and the care for her taketh away sleep, when she is young, lest she pass the flower of her age" (παρακμάση). And it was a Rabbinical saying: "If your daughter be past the marriageable age, release your slave to give him to her for a husband."

οὕτως ὀφείλει. i. e. "by rea-

son of the temptation or sin into which she has fallen."

γαμείτωσαν. i. e. "the daughter and her lover."

37. ἑδραῖος. "of firm character, and therefore not swayed by apprehensions of this kind;" opposed to δοκεῖ.

μὴ ἔχων ἀνάγκην. "under no compulsion from his daughter's character or temptations;" opp. to οὕτως ὀφείλει.

ἐξουσίαν δὲ ἔχει. "but having the power of doing what he likes, without regard to external circumstances."

If τοῦ τηρεῖν κέρικεν, the construction is, as in ii. 2.; Acts, xxvii. 1.; "to keep her at home." (But τῷ D. G. is omitted in A. B.)

τηρεῖν, "to keep her at home." *Lachmann omits ἰδίᾳ before καρδίᾳ, on a mistaken belief that it is omitted by B. Being, however, in A. B. it should be restored.*

The whole tone of this passage is determined by the assumption (natural in Greek and Jewish society) that the daughter, whilst yet in her father's house, had no will of her own in the matter; he

σον ποιήσει. <sup>39</sup> γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς\*. εἰ δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ὥς θέλει γαμηθῆναι, μόνον ἐν κυρίῳ. <sup>40</sup> μακαριώτερα δὲ ἐστὶν εἰς οὗτω μείνειν, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ γὰρ πνεῦμα Θεοῦ ἔχειν.

\* δέδεται νομφ.

was entirely responsible for her, and hence the application to him of some expressions (as in 37.), which seem properly only applicable to her. See Grotius ad h. l.

39. One more question remains: "Whether widows are to marry again?" Here we have the germ of the metaphor in Rom. vii. 1—6.; from which later copyists have inserted *νόμφ*, omitted in A. B. D<sup>1</sup>. F.

ἐν κυρίῳ, "as in communion with Christ:" referring particularly, but not exclusively, to marrying a Christian husband.

40. *καγώ*. "I, as well as other brethren." This he adds to give weight to his advice, as being of Divine authority, though not supported by any direct saying of our Lord. Compare verse 25. *δοκῶ*, "I trust."

PARAPHRASE VII. 1—40. “*In answer to the questions of your letter I reply :—*

I. *That the single state is best. But with the following qualifications :—*

(1.) *That to avoid temptations to sin, marriage is good for all who cannot control their passions.*

(2.) *That for the same reason married persons should not separate from each other, except on great and solemn occasions, for a time ; and against complete separation there is an express prohibition recorded from Christ himself, implying that if a separation should have taken place, the parties are not at liberty to marry again.*

(3.) *That in the case of marriages between heathens and Christians, for which no express command has been left by Christ, but for which I speak with Apostolical authority, the heathenism of one of the parties is no reason for separation (except where the continuance of the union would lead to discord), on the ground : (a.) That family ties with a Christian consecrate to God's service, and so unite together those who in themselves are of different religions. (b.) That there is a general presumption (on which I act not only at Corinth, but everywhere) in favour of remaining in the same outward circumstances as those in which we were when converted to Christianity. This rule applies, not only to marriage, but to every condition of life ; for example, to the two greatest differences of station which can be conceived, the great national distinction of Jew and Gentile, the great social distinction of slave and free. In the first, all that you have to remember is that, whether Jew or Gentile, in both you can keep the true commandments of God,*

*In the second, all that you have to remember is that, whether slave or free, you must never lose the true spiritual freedom of the Gospel.*

II. *In answer to your second question about the duty of giving your unmarried daughters in marriage, it is again a case on which no express command has been left by Christ. But I venture again myself to reply with apostolical authority:—*

(1.) *That the single state is best: (a.) On account of the impending distress, which ought not indeed to dissolve existing ties, but is a reason against your forming new ties amidst the approaching dissolution of all human relations; (b.) On account of the new cares which the married state imposes, and which are especially unsuitable when we ought all to be looking with undivided attention to the service of the Lord.*

(2.) *But that, if there is any fear of a breach of Christian decency by the delay of marriage, then the daughter is to be allowed to marry.*

III. *Widows had better not marry again, but they may.*



In considering the Apostle's recommendation of celibacy, which forms the chief, though not the only subject of this Section, it is necessary to remember that we have here only half, as it were, of the Apostolical mind expressed on the subject. If indeed this passage stood alone in the New Testament, we might then be justified in taking it as an absolute preference of the single to the married state. But, inasmuch as there are other passages<sup>1</sup> which speak of marriage, not only without condemnation, but with high commendation, it

<sup>1</sup> Col. iii. 18, 19.; Eph. v. 2—33.; Heb. xiii. 4.; 1 Pet. iii. 1—7.; 1 Thess. iv. 4.

is obvious that the passage before us must be understood as expressing only one side of the truth.<sup>1</sup> And it is also clear that of the two, it is this passage which must be qualified and corrected by the others, not *vice versâ*, inasmuch as he is here addressing himself to the answer of a particular question put to him under particular circumstances; in the others he is speaking without reserve on the general duties of a Christian life; and in Eph. v. 12—33. the marriage state, so far from being spoken of as a state of defilement or inferiority, represents the highest communion of which human society is capable, that between Christ and the Church. This conclusion, to which we should arrive, independently of considering the passages in detail, is considerably strengthened by seeing the manner in which he here treats the subject. The preference of celibacy, although stated absolutely at first (vii. 1. 7. 8.), is afterwards expressly founded on the impending calamities of the time (vii. 26—31.), and apparently in connexion with this, on the greater freedom thereby afforded from worldly cares (vii. 32—35.). In one instance, that of the recommendation of widows not to marry (vii. 8—40.), we have in a later Epistle (1 Tim. v. 14.) a precept by which this very recommendation is expressly reversed; and whilst there is no trace in this passage of any belief in the superior sanctity or purity of celibacy in itself, the prohibition of marriage on that ground is, in the First Epistle to Timothy (iv. 1—3.) classed amongst the signs of a false and dangerous system.

And farther, that the Apostle's view was not identical

<sup>1</sup> Bengel :—" Sæpe Apostoli in Epistolis de conjugio agunt. Unus Paulus semel, nec sponte sua, sed interrogatus cælibatum suadet, *idque lenissime*." With the exception of the last clause, which is an over-statement of the case, this is a fair summary of the whole argument.

with the ascetic views which prevailed a few centuries later, is remarkably illustrated by the fact, that there is no portion of the Epistles, where the hand of later copyists and interpreters, endeavouring to conform the text to their own notions, is more obviously visible. It is sufficient to refer to the notes, showing the alteration of *σχολάσητε* to *σχολάζητε*, and *ἦτε* to *συνέρχθητε*, and the addition of *νηστεία* in vii. 5.; the alteration of *μεμέρισται* in vii. 34., and perhaps of *τὴν ὀφειλὴν* in vii. 3.; also the obviously strained interpretations of *καλὸν* in vii. 1., of *ἐνεστῶσαν* in vii. 26., of *γνώμην* in vii. 25., and of *φείδομαι* in vii. 28.

Still, whilst thus distinguishing between a general rule and a particular recommendation of the Apostle, it is certain that, in spite of the high commendations elsewhere bestowed on the married state, the Apostle here gives to celibacy a very strong preference. But here again three qualifications must be made. First, it is evident that the Apostle's peculiar temperament which he himself describes as favourable to celibacy (vii. 7.) has here found its natural expression. If, according to the Jewish<sup>1</sup> story told of his early affection for the High Priest's daughter, he had ever entertained the intention of marriage, it had been long abandoned; and he now was distinguished from his brethren (ix. 5, 6.) as the only unmarried Apostle. But he never confounds his individual peculiarity with Christianity itself. His whole language indicates the struggle between the two. But he warns us that it is he who speaks, and not Christ. He claims for his recommendation no higher authority than what the reason of the particular time demanded.

Secondly, he states what that reason was: namely, the impending calamities which, though not here ex-

<sup>1</sup> Epiph. Hær. xxx. 16.

pressly stated to be the precursors of the end of the world, were then generally understood so to be, and this brings us to a point on which we are forewarned by Christ himself, that even Apostles might be in error, for “of that day and that hour no man knoweth, no not the angels in heaven, neither the Son, but the Father.”

Thirdly, his expressions must be taken with the qualifications arising from the fact that the *moral* and *spiritual* advantages of Christian marriage had not yet developed themselves. To a certain extent the highest form of Roman marriage exhibited an image of the union of two human beings for high moral purposes; and the same may be said of some of the Jewish marriages recorded in the Old Testament and the Apocrypha. But even in these it was the sterner rather than the gentler affections, which were called forth; and in the Greek, and Eastern provinces generally, it was little more than what the Apostle describes it, good only as preventing worse evils; and it is curious that in this respect the rule laid down by the Koran<sup>1</sup>, probably for the same reason, resembles that of the Apostle. Therefore, as his denunciations of Greek wisdom must not be extended without qualification, to that higher philosophy of Socrates and Plato, which to him was only known through the representations of the later sophists and rhetoricians, so his denunciations of marriage must not be extended without qualification, to that intimate union of pure domestic affections, which rose out of the combination of the Teutonic and Christian element, and produced a state of life as far beyond the Apostle's view as the free commonwealths of modern Europe, or the growth of Christian art, philosophy, and lite-

<sup>1</sup> Koran, iv. 20., lx. 10—12.



rature. But taking the preference of celibacy as it stands, two practical inferences may be deduced from the broad principle which, as thus stated, it contains: First, there are extraordinary circumstances in Christian, as well as in political life, where the ordinary rules of right or of expediency may be suspended or superseded by a higher claim. The Apostolical preference of a single life in consequence of the then impending calamities still holds good in analogous circumstances; and what is here confined to the question of marriage may, under such circumstances, be considered to apply to all other domestic and social ties equally. Monastic vows, when they seemed the only refuge from the dissolution of the existing fabric of society, or the fall of the Roman Empire,—an absolute dictatorship, whether of pope or bishop, to meet the emergencies of a particular crisis—the enforcement of the celibacy of the clergy in the middle ages, to prevent them from sinking into an hereditary feudal caste,—the severance of domestic ties by extraordinary calls, political, military, or religious—are instances of the adoption of a rule in peculiar circumstances, which we may learn from the Apostolical advice on this occasion not to condemn at once, even though it may seem at variance with the broader principles of Christian life laid down in other parts of the New Testament. What may be the circumstances which call for such measures is, of course, a matter to be determined in each particular case. It is enough that this passage exhibits one instance of them, and sanctions the natural feeling which, in times of great excitement or calamity, forbids the entanglement of such earthly ties and cares as in ordinary times are not only allowed but commanded.

And it may not be out of place to recall a cele-

brated instance of a similarly emphatic preference of celibacy, on precisely similar grounds, not of abstract right, but of special expediency, in the well-known speech of our great Protestant Queen, when she declared that "England was her husband," and "all Englishmen her children," and that she "desired no higher character or fairer remembrance of her to be transmitted to posterity, than this inscription engraved on her tombstone, 'Here lies Elizabeth, who lived and died a maiden Queen.'"<sup>1</sup>

Secondly. Whilst the preference of celibacy under the circumstances of the time, is the direct and immediate lesson here insisted upon by the Apostle, there is also the more general truth to be deduced from the whole spirit of the Chapter, implied, indeed, in most parts of the New Testament, but seldom stated so expressly as in this passage, that the practice of the highest duties of Christianity is compatible with every station and condition of life that is not in itself unlawful. If even the degraded state of slavery be consistent with the cultivation of the true spirit of Christian liberty, if even the great religious divisions of Jew and Gentile may be regarded as alike compatible with the true service of God, then in all other states of life equally the spirit of Apostolic injunctions may be observed where, in the letter, they seem most disregarded. Freedom from earthly cares may be maintained in the married as well as in the single state; indifference to worldly gain may exist in riches, no less than in poverty.

— There are souls that seem to dwell  
Above this earth; so rich a spell

---

<sup>1</sup> Hume's Hist. of England, vol. v. 13.

Floats round their steps where'er they move  
From hopes fulfill'd and mutual love.  
Such if on high their thoughts are set,  
Nor in the stream the source forget, —  
If prompt to quit the bliss they know  
Following the Lamb, where'er he go,  
By purest pleasure unbeguiled  
To idolize or wife or child,  
Such wedded souls our God shall own  
For faultless virgins round his throne.

There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of the everlasting chime, —  
Who carry music in their heart,  
Through dusky lane and wrangling mart,  
Plying their daily task with busier feet,  
Because their secret souls a holy strain repeat.<sup>1</sup>

---

<sup>1</sup> Keble's Christ. Year. Wednesday before Easter and St. Matthew's day.

## (II.) THE SACRIFICIAL FEASTS OF THE HEATHENS.

## VIII. 1—XI. 1.

THE subject of the three following Chapters, which is continuous though interrupted by digressions, appears to be, like that of the previous Chapter, the answer to one of the questions sent to him by the Corinthian Church, namely, whether it was lawful for Christians to join in the sacrificial feasts of their heathen fellow-citizens.

The question is one of those which, though of hardly any interest to ourselves, occasioned the greatest practical difficulty in the Apostolical age. It was to the heathen converts nearly what the observance of circumcision and of the Mosaic ritual was to the Jewish converts, or what in later times the maintenance of castes has been to the converts of India. We must remember that the act of sacrifice amongst all ancient nations, was not merely an act of religious worship, but of social life. In most cases, only a part of the victim was consumed as an offering to the god; the rest, either fell to the portion of the priests, or was given as a banquet to the poor, or was sold again in the market for common food, either by the priests, or by such sacrificers as could not afford or did not wish to undergo the expense of the whole victim.<sup>1</sup> Hence resulted, that most public entertainments, and many private meals, were more or less remotely the accompaniments of sacrifice; most animals killed for butcher's meat, had fallen by the hand of the sacrificer: the

<sup>1</sup>. See Heydenreich ad loc.

very word for "feast" in the Hebrew language (זָבַח) was identical with "sacrifice," and from thence, in Hellenistic Greek, the word θύω was diverted from its original meaning of "to kill in sacrifice," to the general signification of "to kill," as in the well known passage "Rise Peter, kill (θύσον) and eat." (Acts x. 13.) This identification of a sacrifice and feast, was carried to the highest pitch amongst the Greeks. "Sacrifices" are enumerated by Aristotle (Eth. viii. 11.) and Thucydides (ii. 38.) amongst the chief means of social enjoyment; and in this later age of Greece, it may well be conceived that the religious element was more than ever thrown into the shade by the more festive character of the meal which followed. The feasts which take place amongst the lower orders in Spain, on the carcasses of the bulls killed in that great national bull-fight ("Fiesta dos Toros"), afford a good illustration of the practice. At Corinth especially, it was the practice of the conquerors at the Isthmian games, to give a banquet to the people, immediately after the sacrifices, in the temple itself of Posidon.<sup>1</sup> That these banquets often took place in temples appears from the stories of Claudius and Vitellius in their ungovernable greediness rushing into the temples to partake of the feasts.<sup>2</sup>

Under these circumstances it is easy to imagine the diversity of views which must have sprung up in the Gentile Churches. On the one hand, the mass of the Christian converts would attach no importance to the act of feasting on sacrificial food; it was, they would urge, merely a common meal with which the heathen ceremony which had furnished its occa-

<sup>1</sup> Grotius ad loc.

<sup>2</sup> Suet. Claud. 33. 44.; Vitell. 13.

sion or materials was not essentially connected, and even if it had been, there could still have been no religious significance in joining a rite which, from the very nature of the case, was to them absolutely without meaning. On the other hand, the more scrupulous Jewish converts, would shrink from any contact, with the pollution of heathen worship. It was one of the main points of dispute with the rigid Karaites and laxer interpreters, and extended not only to sacrificial victims, but to sacrificial wine, garments worn by heathen priests, wood from idolatrous gardens or groves. To offer "polluted bread" upon the altar of the Lord, or to eat the meat of idolatrous princes, had been condemned by the warning of Malachi (i. 7—12.), and the good example of Daniel (i. 8.), and Tobit (i. 10.), and the evil example of Israel at Baalpeor (Numb. xxv. 2. ; Ps. cvi. 28). The flesh which had once been offered to a heathen divinity could never, they would urge, be fit for a Christian meal ; to use it even in ordinary circumstances would be an encouragement of the practice of sacrifice, much more to partake of the banquets which took place in the precincts of the temple itself, and on the scene of those licentious orgies with which the heathen worship was so often accompanied. It is one of the complaints brought by the Jew Trypho in his argument with Justin<sup>1</sup>, that many who were called Christians ate things offered to idols, and said that there was no harm in doing so.

The importance of the controversy which thus arose is obvious. Closely as the whole social life of the ancient world was interwoven with its religious worship, the decision of a question like that of the sacrificial feasts, affected the whole relations of the Christian

<sup>1</sup> Dial. cum Tryphone, p. 253.

society with their heathen neighbours; and, in fact, involved all the similar, though more complicated questions, discussed in the four first centuries of the Christian Church, respecting the lawfulness of attending on the spectacles, or receiving the honours of the Roman Empire. Accordingly this, although the chief, is not the only passage in which the point is discussed. In the cases dealt with in the Epistle to the Romans<sup>1</sup> we see the excess to which the scruples of the weaker brethren were carried, even to the pitch of abstaining altogether from animal food, as in the Nicolaitanes<sup>2</sup> of the Apocalyptic Churches, we see the excess of the indifferentist party, who plunged without restraint into all the pollutions, moral as well as ceremonial, with which the heathen rites were accompanied; and it was to obviate the scandal occasioned by these differences that in the decree passed by the assembly of Jerusalem<sup>3</sup> a short time before this Epistle was written, the first condition imposed on the Gentile converts was abstinence from "things offered to idols."

Such was the question which agitated the Corinthian Church. In Chap. vi. 12—14., the Apostle had already pointed out the distinction which some of his converts appear to have overlooked, between the ceremonial pollution of the sacrificial food and the moral pollution of the heathen. He now proceeds to answer the question more directly and more generally.

<sup>1</sup> Rom. xiv. 2. 21.

<sup>2</sup> Rev. ii. 14. 15.

<sup>3</sup> Acts, xv. 27.

(1.) *General Warning.*

## VIII. 1—13.

VIII. <sup>1</sup> Περὶ δὲ τῶν εἰδωλοθύτων οἶδαμεν ὅτι πάντες γινῶσιν

VIII. 1. It is evident that here, as elsewhere in this Epistle, he chiefly addresses, not only the scrupulous, but the unscrupulous portion of his hearers; not the party of Cephas, but of himself or of Apollos. From this section of his converts he seems to quote the language by which they defended their freedom of practice, appropriating it, after his manner, to himself, and to a certain extent adopting and strengthening it (viii. 1—6.). For similar cases of this identification of himself with his readers, see on iv. 6.; Rom. vii. 7. This being the general thought of the first sentence, the construction of its particular portions is, as usual in these cases, greatly entangled and has been variously put together. The following on the whole seems most probable:—

περὶ δὲ τῶν εἰδωλοθύτων ("now concerning things offered to idols") is merely the statement of the subject, as in vii. 1., περὶ δὲ ὧν ἐγράψατέ μοι; and in vii. 25., περὶ δὲ τῶν παρθένων; and in xii. 1., περὶ δὲ τῶν πνευματικῶν. οἶδαμεν

ὅτι πάντες γινῶσιν ἔχομεν ("we are sure that we all have knowledge"), is the expression of the Corinthians themselves, adopted by the Apostle in the first instance as his own statement of the case. (Compare in verse 10., "Thou that hast knowledge" "Thy knowledge"). It was true of those who made the claim, that they all had knowledge; it was also in a certain sense true of all Christians, as he proceeds to explain in the 5th and 6th verses, that by the very profession of the Christian faith they all might be expected to have this knowledge. But, as in vi. 12., he had been obliged to put a limitation on the general truth, "All things are lawful for me," so here he is obliged to put a similar limitation on "All have knowledge;" and this limitation is introduced, first, by the abrupt and impassioned disclaimer of the inference which he saw might be drawn from the Corinthian statement; distinguishing between the effects of knowledge and of love, and the nature of true and false



ἔχομεν. ἡ γινῶσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ. <sup>2</sup> εἴ τις<sup>a</sup> δοκεῖ

<sup>a</sup> ei δέ τις.

knowledge (2—3.); secondly, by discarding altogether the formula "All have knowledge," and beginning the sentence over again in verse 4., so as to express the same sense in clearer language; and, thirdly, by the direct statement in verse 7., that "All have not knowledge;" a contradiction, of which the abruptness is softened by the introduction of the intervening words, but which, in itself, is merely one instance out of many, of the mode in which the truths of Scripture are set forth by the union of two apparent contradictions. In this passage the contrast is brought out more forcibly because the qualification follows more immediately on the truth to which it is appended, and, inasmuch as that truth is partially expressed in the language of others, the contradiction comes out, not only in the sense, but in the words. τῶν εἰδολοβύτων = τῶν ἀλισγημάτων τῶν εἰδώλων, Acts, xv. 20.; and the phrase evidently conveys the same sense as is afterwards expanded into περὶ τῆς βρώσεως τῶν εἰδωλοβύτων in verse 4.

ἡ γινῶσις. The absence of any particle is to be explained by the abruptness of the interruption. The knowledge of which he speaks, not secular knowledge, as distinguished

from Divine or theological knowledge, but knowledge of Divine things *without* love, as distinguished from knowledge of Divine things *with* love — knowledge by itself. Bengel — "Scientia tantum dicit, 'Omnia mihi licent.' Amor addit, 'Sed omnia non expediunt.'" Just as in vi. 12., the assumption implied in the words "All things are lawful," is checked by the thought "But all things are not expedient;" so here the assumption implied in the words "All have knowledge," is checked by the thought "But knowledge without love is worthless." It is the same contrast that is to be drawn out more at length in Chap. xiii.; but, as there he is led to speak of it chiefly by insisting on the superiority of active usefulness to spiritual ecstasies, so here he is led to speak of it by insisting on the superiority of that love which shows a regard to the consciences of others, over that knowledge which rests satisfied in its own enlightened insight into the folly of human superstition. "Knowledges such as this may indeed expand and enlarge the mind, but it is by mere inflation, as of a bubble, which bursts and vanishes away (φυσιοῦ); it is love only which succeeds in building up an edifice, tier above tier, solid alike in its

ἐγνωκέναι τι, οὐπὼς ἔγνω<sup>a</sup> καθὼς δεῖ γινῶναι. <sup>b</sup> εἰ δέ τις ἀγαπᾷ

<sup>a</sup> εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε.

superstructure and in its basis, so as to last for ever" (οἰκοδομεῖ). Comp. iii. 9.

As pretended "wisdom" (σοφία) was the chief source of the factions or schisms of the Corinthian Church, so pretended "knowledge" (γνώσις) was the chief source of its scandals; and, accordingly, he still proceeds to enlarge on the contrast which he had set forth in verse 1.: "And after all, knowledge without love is no real knowledge; if there be any one who thinks that he has a knowledge of the Divine nature, and may therefore act as freely as he likes about the empty folly of the heathen sacrifices, he ought to remember that he knows nothing yet, in this life, as it really requires to be known; his knowledge of Divine things is, and must be partial. But if there is any one who, instead of professing a knowledge, professes a love of God, such a man (I will not say 'knows' God, because the knowledge of God in Himself is reserved for the life to come, when we shall see Him as He is, but which is all that we need) is known of God; is the object of the knowledge of God; is acknowledged, chosen, tried by God; and will himself know God in return. Bengel:—"Cognitionem passivam sequitur cognitio activa (c. xiii.

12.) Egregia metalepsis—cognitus est, adeoque cognovit." From the love of man (which must be the sense of ἀγάπη in verse 1., as it always is (see ch. xiii.) unless the contrary is specified, he passes insensibly in verse 2. to the love of God. For the meaning of the word, see xiii. 1.

2. εἰ τις δοκεῖ. Compare for the turn of the expression, Gal. vi. 3.: εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὧν, αὐτὸν φρεναπατᾷ. 1 Tim. vi. 4.: εἰ τις ἑτεροδιδασκαλεῖ . . . τετύφωται.

"Not yet" (οὐπὼς) compared with 1 Cor. xiii. 12. ("Now we see through a glass, darkly; but then face to face: now I know in part, but then I shall know even as also I am known") implies that our present mortal state is spoken of as the cause of our imperfect knowledge; especially as the context of the 5th and 6th verses, and the contrast of the next words, "If any one loves God," imply that he is speaking particularly of the knowledge, not of things human, but of things Divine. This was what the Corinthians claimed as a justification for their indifference to the sacrificial feasts; and what, therefore, he announces to be (strictly speaking) beyond their reach. "As he ought to know" (καθὼς δεῖ γινῶναι),

τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. ἡ περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ, καὶ

refers (not to what he might be expected to know, but) to what would be necessary in order to form a complete knowledge of God.

"If any love God" (τὸν Θεόν). This is added, partly because God is the implied, though not express, subject of the previous clause, partly because He is the only worthy and adequate object of Christian love. For the connexion of knowledge and love, see 1 John iv. 7, 8.: "Every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love." He substitutes "Is known of Him," for "knows Him," to express that man can, in this life, hardly be said, in any sense, to know God. It is sufficient to be the object of his knowledge; which in itself implies that we are brought into so close a relation with Him, as to be the object of His care and love, and ultimately, therefore, to know Him. For this identification of God's knowledge with His love, compare Exod. xxxiii. 17.: "I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I *know thee by name*." For the identification of God's knowledge of man with man's knowledge of God, compare the similar blending of the spirit of man

with the spirit of God, in Rom. viii. 15. 16.; 1 Cor. ii. 11. Compare also the expression in 1 John x. 15., "As the Father knoweth me, so know I the Father." And for the general turn of the whole expression, as implying that every part of our redemption, but especially of our knowledge of God, is more properly His act than ours,— "then I shall know, even as also I *am known* (*καθὼς ἐπεγνώσθην*), 1 Cor. xiii. 12.; "Now, having known God, or, rather, having *been known* by Him," Gal. iv. 9.; "If I may apprehend that for which also I *am apprehended* (*κατελήφθην*) by Christ," Phil. iii. 13. For the unexpected substitution of one thought and word for another, see ix. 17., x. 18.

4. οὖν resumes the sentence broken off at ἡ γνώσις. Compare *συνερχομένων οὖν*, xi. 20.

οὐδὲν εἰδωλον ἐν κόσμῳ. The context of οὐδεὶς Θεός ("There is no other god"); and the position of ἐν κόσμῳ would lead us to take οὐδὲν not for "nihil," but for "nullum," and translate "there is no such thing as an idol (*i. e.* a pagan divinity) in the universe." But as the word εἰδωλον (idol) can hardly be used in this abstract sense in Greek any more than in English, and as in x. 19. it is not so much the non-ex-

ὅτι οὐδείς θεός<sup>a</sup> εἰ μὴ εἷς. <sup>b</sup>καὶ γὰρ εἴ περ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς<sup>b</sup>, ὥσπερ εἰσὶν

<sup>a</sup> θεὸς ἕτερος.

<sup>b</sup> τῆς γῆς.

istence as the nothingness of the idol which is asserted, it is on the whole better to adopt, if not exclusively, yet predominantly, the more common interpretation, "an idol is nothing" "has, according to the well known representation of it in the Old Testament, no strength, and no meaning in any part of the universe, its power and reality is confined to the mere image in the temple, and has no further influence elsewhere." This agrees with the use of the word in the LXX. as a translation of "Elilim," *i. e.* "nothing," the Hebrew word of mockery for the false gods (see also Isa. 41. 24., and the Rabbis, as quoted on this passage by Wetstein).

καὶ ὅτι οὐδείς θεός εἰ μὴ εἷς. This, whatever be the meaning of the previous clauses, is not so much an addition to it, as an explanation of it, which is further expanded in verse 5. εἰ μὴ is opposed to θεός (not ἕτερος, which is omitted in A. B. D. E. F. G.) For this use of it, comp. Matt. xii. 4.; Acts, xxvii. 22.; Gal. i. 19. The phrase itself is from the Pentateuch, *passim*.

"For although it be granted that in the heathen phraseology there are, in different parts of the universe, to be found

those who bear the name of gods, of whom, in fact, there are many, some bearing the name of Gods, some of Lords, yet with Christians it is not so. They acknowledge but One, to whom the title of God is properly due; namely, the Universal Father, and One alone, to whom the title of Lord is properly due, namely Jesus Christ."

5. In the words εἰσὶν λεγόμενοι and εἰσὶν θεοὶ πολλοί, the actual existence of the heathen divinities is neither affirmed nor denied, but left apparently in designed obscurity. All that he asserts is, that the vast hierarchy of divinities which met their eyes and ears in the common parlance and customs of Greece and Asia, ranging from the heights of Olympus down to the caves and streams of Grecian valleys, imposing as it might be, had for Christians no practical importance. They had but one Supreme Source and Centre of the universe, on Whom they had been taught to look, not as a mere name, but as a loving Father, and with Him One Supreme Controller of the universe, no dim hero of distant ages, or remote influence of planetary regions, but Jesus Christ, living in their own times, almost within their own

Θεοὶ πολλοὶ καὶ κύριοι πολλοί, <sup>6</sup>[ἀλλ'] ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος

knowledge. The heathen dwelt in a world of complicated shadows; Christians lived in a world of simple realities,

λεγόμενοι. "Called by the name of gods." (See 2 Thess. ii. 4.) The word conveys a certain sense of unreality, as λόγοι λέγειν, in Aristotle, Ethics, vi. 9., x. 9.: "mere words."

"In heaven and on earth;" divisions of the world, and alluding to the supposed habitations of the pagan divinities; corresponding, perhaps, to the usual divisions in Greece between the Θεοὶ Ὀλύμπιοι and ἐπιχθόνιοι, and at Rome between the Dii majores and Dii minores.

"ὥσπερ εἰσὶν Θεοὶ πολλοὶ καὶ κύριοι πολλοί. The stress is on πολλοί, "many." "If there are those who bear the name of gods, as, in fact, there are many who do so." Although λεγόμενοι is not necessarily to be repeated after the second εἰσὶν, yet there is no distinction meant to be drawn between εἰσὶν λεγόμενοι and εἰσὶν.

κύριοι, "lords," is added, partly for the sake of the full antithesis, in the next verse, of εἷς κύριος; partly to exhaust the whole nomenclature of the pagan divinities; κύριος being the Greek correlative of the Syrian "Baal" (ܒܠ), which

is the usual title of the false divinities in the Old Testament. It also may have reference to such expressions as "God of gods, and Lord of lords" (Deut. x. 17.). O Lord, other lords besides Thee have had dominion over us" (Isa. xxvi. 13.); where "Adonai" is purposely used for both the true and the false, as here. If it points to anything specific in the Greek mythology, it would probably apply especially to the heroes or demi-gods, such as Hercules.

6. ἡμῖν, "to us," whatever others may hold, *i. e.* as Christians, "in our judgment," like ὁ πᾶσι κλεινὸς Οἰδιποῦς καλούμενος. CEd. T. 6.

ὁ πατήρ. "The Father," *i. e.* the peculiarly Christian idea of God, as the Father of the Lord Jesus Christ, and through Him of Christians. It is the same distinction between πατήρ and κύριος as that which occurs in the salutations of the Epistles. Compare also xv. 24. where the two ideas are more fully developed. ἐξ οὗ (from whom), δι' οὗ (through whom), εἰς αὐτόν (to him), and δι' αὐτοῦ (through him), are opposed to each other, the Father being described as the original source and ultimate object of all things; Christ, as the instrument by which they came into exist-

Ἰησοῦς χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. ἄλλ' οὐκ ἐν πᾶσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου\* ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνειδήσις αὐτῶν

\* συνειδήσει τοῦ εἰδώλου ἕως ἄρτι.

ence, and are preserved, according to the usual representation of the New Testament, John i. 3.; Heb. i. 2. 3.; Col. i. 16.; except that in the last of these passages, the expression "for him" (*εἰς αὐτόν*), which here is used to express the relation of man to the Father, is there applied to Christ alone; a variation occasioned apparently by the concentration of the whole of the emphasis of that passage on Him alone. In Rom. xi. 36. all three ideas are applied equally to God.

τὰ πάντα must be "the whole creation" equally in both clauses.

7. Thus far he had stated the reasons for regarding the sacrificial feasts as matters of indifference, by giving an account of the knowledge which all Christians might be supposed to have. Now begins the antithesis to the sentence in the statement of the reverse side of the question; the practical difficulties, instead of the ideal perfection of the Church, inasmuch as the knowledge (*ἡ γνώσις*) which he has just described as properly belonging to all Christians, is not actually found in all.

τῇ συνηθείᾳ . . . τοῦ εἰδώλου. Lachmann's reading of *συνη-*

*θεία*, which is supported by A. B., would be "by familiar custom." (The word only occurs elsewhere in the New Testament, in John, xviii. 39. &c., "have a custom." But possibly it is a correction of *συνειδήσει* which is supported by D. E. F. G. I., and may have been altered on account of the strange use of the word *συνειδήσις*. This strangeness, however, might be accounted for by the Apostle's turn for etymological argument. The idea of "knowledge" under various expressions, *οἶδα*, *εἰδέναι*, runs through this passage (viii. 1. 2. 4. 7. 10. 12.), which suggest the compound *συνειδήσις*, a word in itself occupying a middle position between our words "consciousness" and "conscience," somewhat in the sense in which we speak of "*conscious* guilt or innocence." It is a word peculiar to later Greek, and in the New Testament is peculiar to the Epistles. Thus here it will be "a conscious awe of the idol," as in 1 Pet. ii. 19. "a conscious awe of God," like *αἰδώς* in classical Greek.

In the order of the words, Lachmann with B. D. E. F. G. places *ἕως ἄρτι* between *συνειδήσει* and *τοῦ εἰδώλου*, the

ἀσθενὴς οὐσα μολύνεται. <sup>8</sup>βρῶμα δὲ ἡμᾶς οὐ παραστήσει\* τῷ θεῷ· οὔτε<sup>δ</sup> ἐὰν μὴ φάγωμεν, περισσεύομεν οὔτε ἐὰν<sup>ε</sup> φάγωμεν, ὑστερούμεθα. <sup>9</sup>βλέπετε δὲ μὴ πως ἡ ἐξουσία ὑμῶν αὐτῇ πρόσκομμα γένηται τοῖς ἀσθενέσιν. <sup>10</sup>ἐὰν γάρ τις ἴδῃ [σὲ]

\* παρίστησι.

<sup>δ</sup> οὔτε γὰρ ἐὰν φάγωμεν.

<sup>ε</sup> ἐὰν μὴ.

Received Text with A. J. places it between εἰδώλου and ὡς εἰδωλόθυτον. The former is probably correct, and is one among many instances of the violent transposition of words which often breaks up the order of St. Paul's sentences. See on viii. 11. The sense would be the same in both; "eat even at the present moment." ἀσθενὴς οὐσα would more properly be ἀσθενῶν ὄντων, and probably arises from the Apostle's tendency to personify all the feelings which he describes.

ἀσθενής, is (not "giving way to temptation," like ἀκρατής, but) "ill-instructed," "not attained to full Christian strength." Comp. Rom. xiv. 1.; xv. 1. For the general idea as contrasted with "edification," or "perfection," see Eph. iv. 13. 14.

μολύνεται, "is defiled by the sense of sin, which would not have been the case in a stronger conscience," so τύπτοντες, in verse 12.

8. βρῶμα δέ. This is an objection to the scruples just mentioned although stated so generally as to meet the enlightened objector also. "The whole question of food is in itself absolutely indifferent." Parallel to his state-

ment about circumcision and uncircumcision in vii. 19. Compare Matt. xv. 17. and (apparently in reference to the same subject) 1 Cor. vi. 13., "meats for the belly and the belly for meats;" also Rom. xiv. 17., "The kingdom of God is not meat and drink;" where, as here, the primary thought is that there is no religious excellence in abstaining from food, and this meaning is still more strongly brought out in the order of ἐὰν μὴ φάγωμεν, περισσεύομεν and ἐὰν φάγωμεν ὑστερούμεθα in A<sup>3</sup>. D. E. F. G. J. which Lachmann has adopted in his second edition, against A<sup>1</sup>. B. which read ἐὰν μὴ φάγωμεν, ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.

οὐ παραστήσει, "Will not bring us near to God."

9. βλέπετε δέ. "But, though you have this liberty, &c., beware." Here, as in verses 1—6., the objections, though appropriated by St. Paul, are more or less understood to come from the Corinthians. ἐξουσία, "right," refers to the phrase πάντα μοι ἔξεστι, vi. 12.

10. ἐν εἰδωλείῳ κατακείμενον, "enjoying a sacrificial feast in the precincts of a temple." εἰδωλεῖον is only used by Jewish writers, apparently as

τὸν ἔχοντα γινῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόβυτα ἐσθίειν ; <sup>11</sup> ἀπόλλυται γὰρ ὁ ἀσθενῶν\* ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δὲ ὃν χριστὸς ἀπέθανεν. <sup>12</sup> οὕτως δὲ ἀμαρτάνοντες

\* καὶ ἀπολείται ὁ ἀσθ. ἀδελφ. ἐπὶ τῇ σῇ γν. δι' ὅν.

the name by which they designated heathen temples, to avoid applying to them the sacred word *ναός*, used to express the temple of Jerusalem. (1 Macc. i. 47., x. 84.) It is formed like the names of all temples derived from the divinities to which they are dedicated, *Θησεῖον*, *ποσειδωνεῖον*, &c.

*κατακείμενον*, "lying," the usual word for presence at a feast, taken from the practice of dining in a recumbent posture.

*οἰκοδομηθήσεται*, which elsewhere occurs only in a good sense, is here used in a bad sense, with a kind of irony. "He will have made an advance, but in the school, not of good, but of evil." — "Ruinous ædificatio." (Calvin.) It is used in a bad sense in Mal. iii. 13. (LXX.): *οἰκοδομοῦνται ἄνομα ποιοῦντες*. Jos. Ant. xvi. 6.: *εἰς νουθεσίαν αὐτῶν οἰκοδομῶν αὐτοῦς*.

What in x. 14. is condemned on its own account, is here condemned only for the sake of others; that being the point of the argument with which the Apostle is here alone concerned. "He will have been built up, but with a building that leads to nothing."

The position of *ἐν τῇ γνώσει* at the end of the clause rests on A. B. D. E. F. G. against J., and, though thus separated from *ἀπόλλυται* to which it belongs, is after the Apostle's usage of throwing the important word to the end of the sentence out of its natural place: see ix. 10., x. 27., xv. 19.; 2 Cor. vi. 15. And the isolated and final position thus given to *ὁ ἀδελφὸς* gives a pathetic close to the whole sentence.

11. *ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφός*. The sense of Lachmann's reading is the same as that of the Received Text, but the peculiarities of the style are much more striking. *ἀπόλλυται* A. B. D<sup>1</sup>. against D. E. F. G. J. expresses more fully that "this knowledge" is the cause of his ruin: the same sense as *ἀπολείται* more strongly, not "will perish," but "at this moment perishes." γὰρ B. against D. E. F. G. J. (A. has *οὖν*). It gives *ἐν*, the reason for a suppressed sentiment of grief at the sin of the weaker brother: "[Alas, that it should be so, for them] there will be a ruin of the weak-minded man by means of thy enlightenment; and that



εἰς τοὺς ἀδελφούς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσβενουσαν, εἰς χριστὸν ἁμαρτάνετε. <sup>18</sup>διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

weak-minded man is no less than *thy Christian brother*, to save whom Christ gave himself up to death." (A.B.D.E.F.G.) against ἐπὶ (J.) For the contrast thus exhibited between the self-sacrifice of our Lord's love for man, and the self-indulgence of the Corinthians' knowledge, compare (in a similar context) Rom. xv. 1—3. "We that are strong ought to bear the infirmities of the weak and not to please ourselves. Let every one of us please his neighbour for his good to edification, for even *Christ pleased not Himself*." Comp. also xi. 1.

12. τύπτοντες, "striking a conscience or mind already weak." "Sicut jumentum lassum verberibus urgetur." (Bengel.) εἰς χριστὸν ἁμαρτάνετε, comp. Matt. xxv. 40.: "Inasmuch as ye have done it unto one of the least of these my

brethren, you have done it unto me."

κρέα, i. e. "*animal food of any kind*," in allusion to the extreme scruples of those who from fear of the meat in the shambles being sacrificial, confined themselves entirely to vegetable food. εἰς τὸν αἰῶνα, "for ever." It occurs in this sense frequently in the Gospels, but only here in the Epistles, being the literal translation of ὀψιγῆ, which in other passages in the Epistles is usually rendered by the plural, εἰς τοὺς αἰῶνας. The hyperbolical character of the expression may be compared with Rom. ix. 3.

The whole argument exactly resembles Rom. xiv. 19—22., compare the particular phrases employed, οἰκοδομῆς, φαγεῖν κρέα, προσκόπτει, σκανδαλίζεται, ἀπόλλυται.

PARAPHRASE VIII. 1-13. — “ *Your argument on sacrificial food (though implying a disproportioned estimate of knowledge, which, compared with love, is worthless, whether as an instrument of Christian progress, or as a means of insight into things divine) is on the whole correct. The sacrificial food may of itself be lawfully eaten; because we, as Christians, know full well that to us the vast array of heathen divinities is a mere illusion, and that our only religious relations are those in which we stand to the Father of all, and to our Master, Jesus Christ.*

“ *There are, however, some of your number who, not having attained to this belief, to the measure of the stature of the fulness of Christ, are still tossed about by the scruples of their Jewish education, and still when they eat the food of which part has been offered to heathen divinities, regard themselves as partaking in an idol sacrifice, and with an inward horror of the idol in whose presence they conceive themselves to be. It is true that the whole matter of food is in itself absolutely indifferent, and that, in a religious point of view, no one is the better or the worse for it. But it is not indifferent, if, by the example of those who without scruple join the banquets in the precincts of an idol temple, those who have scruples are induced to do the same, that being a sin to them which to others is an advance in Christian liberty, and thus ruin is brought on those to whom we are bound by our ties of Christian brotherhood, and to save whom from this very ruin Christ denied Himself even to the death on the cross. He lives in and for them; and it is, therefore, not only against*

*them, but against Him, that you offend ; and rather than incur this guilt, rather than forsake the example of tender love which He has exhibited, I will never think of touching a morsel of flesh, if I think that thereby I should ensnare to sin one who is my brother."*

---

It may be observed, that in the whole of this passage, but especially in its conclusion, there is, if not a direct allusion to our Lord's words, a new duty acknowledged, which it is difficult not to suppose that our Lord's teaching first inculcated, namely, the paramount obligation on men to regard the scruples of their ill-instructed brethren. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." \* Eleazar and his seven sons, in the time of the Maccabees (2 Macc. vi. vii.), incurred death rather than violate the law by eating forbidden food ; but it was reserved for St. Paul to declare that he would incur death rather than offend his fellow Christians, by an act of the abstract lawfulness of which he had himself no doubt. Such a delicacy of morality is seldom found to elicit such a depth of enthusiasm : and in this case it is important as involving all those finer feelings of toleration and regard for the rights of conscience, which were almost unknown in heathen times, rare even in Christian times, and most rare when combined with a firm and earnest conviction of truth and falsehood.

\* Matt. xviii. 6.

(2.) *His own Example of Self-denial.*

IX. 1—X. 14.

IX. <sup>1</sup> Οὐκ εἰμὶ ἐλεύθερος ; οὐκ εἰμὶ ἀπόστολος ; οὐχὶ Ἰησοῦν

\* οὐκ εἰμὶ ἀπόστολος ; οὐκ εἰμὶ ἐλεύθερος ; οὐχὶ Ἰησοῦν χριστόν.

IX. 1. The concluding verse of Chap. viii., with the present Section which springs from it, is an illustration and example of that intense sympathy which the Apostle elsewhere (2 Cor. xi. 29.) describes, in the words, "Who is weak, and I am not weak? who is offended, and I burn not?" The mention of the loss of the weak-minded Christian, and of the sin thereby committed against Christ Himself, roused him, as it were, from the impartial calm with which he had hitherto held the scales of the contest between the over-scrupulous and over-indulgent parties, now siding with one, and now with the other; and he plunges into the breach himself, in order by his own example to put to shame the cold and tardy reasonings of his less susceptible followers. But with this sudden change from the second to the first person, with this glance into the recesses of his own life, past, present, and future, as far as thought could reach (*εἰς τὸν αἰῶνα*), bearing out by a thousand proofs the truth of

what he here avowed,—a momentary check is offered by the recollection that there were those amongst his readers who would, if not in the particular instance of self-denial of which he here speaks, at least in one closely connected with it, ascribe it, not to its real motive of Christian love, but to his alleged inferiority to the other apostles of Christ. It would almost appear as if he had properly concluded the subject at viii. 13., and then resumed it from this new point of view, on the arrival of fresh tidings from Corinth, informing the Apostle of the imputations which he now proceeds to dispel.

Of all his acts of humiliation and self-devotion, that which, if not the most striking, was the most habitual, and, in his case, the most peculiar, was his maintaining himself, not at the cost of the societies which he converted, but by the labour of his own hands as a Cilician tent-maker. It was at Corinth that this practice is first mentioned in the Acts (xvii. 3.), and from

τὸν κύριον ἡμῶν ἐώρακα ; οὐ τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ ;

the stress laid upon it here and in the Second Epistle (xi. 7. 8. 9—14., xii. 14—18.), it would seem that it was at Corinth that it attracted most attention, and was most constantly practised, though he also refers to it as his well known custom at Thessalonica (1 Thess. ii. 8—10., 2 Thess. ii. 7—12), and at Ephesus (Acts, xx. 34. 35.).\* In all these cases it is introduced as here, with the same general consciousness of its being the most obvious instance of love and self-denial to which he could refer; and in Acts, xx. 34. 35., the moral deduced from it is very similar to that which is enforced in this passage: "That so labouring ye ought to help the weak." But it was evident that this example would lose considerably in force, if it were asserted that he had no right to maintenance from the Churches, and that consequently his labour was the result, not of self-devotion, but of necessity. That this was asserted is clear, not only from this passage, but from the implied argument in 1 Thess. ii. 1—6.; 2 Thess. iii. 9.; and 2 Cor. xi. 7—9., xii. 16. 17., where he vindicates himself (in connexion with this subject)

against the charge of "covetousness," declares that "he might have been burdensome to them, as an apostle of Christ," that he took nothing from them, "not because he had not the power," and that they thought by so doing he had "committed an offence." This charge seems to have been one out of the systematic series of attacks levelled against him by the party of Judaizing Christians, who could not bear to see their great antagonist assume the same lofty position in the Church, as was occupied by the original Jewish Apostles of Jerusalem. One mark of their position had always been their maintenance at the Lord's command by those to whom they preached (see verse 14.; Matt. x. 10.; Luke, x. 7.). This right of maintenance seems to have been so habitually claimed by them, that its abandonment by St. Paul, instead of awakening, as we should naturally expect, a higher admiration for his apostolical goodness, roused in the suspicious minds of his inveterate enemies, partly doubts of his apostolical dignity, partly doubts of his Christian sincerity, which were ready to burst forth the moment that the sub-

\* For the whole subject of the Apostle's trade of tent-making, see Conybeare and Howson's *Life of St. Paul*, vol. i. p. 51. 416. Every Jew learned a trade;—that of making tent-cloth or "Cilicia" was most natural to the Apostle, as a native of Cilicia; and at Corinth, the great resort of travellers, there would be a special demand for them.

<sup>2</sup> εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμί· ἡ γὰρ

ject of his self-support was mentioned. In illustration of this opposition may be mentioned the jealousy which, on this very same ground, was roused against Socrates and Plato by the professed sophists. See Grote's *History of Greece*, vol. viii. p. 482, 483.

Such, apparently, were the recollections which crossed the course of the Apostle's thoughts at this point in the Epistle. On the one hand, the scene of the tentmaker's trade at Corinth, where the few hours of leisure after the long arguments in the synagogue and the market-place, were consumed with Aquila and Priscilla in the uncongenial labour of weaving the long goats' hair of his native hills into the sackcloth or the tent-cover, for the Greek fisherman or wandering Arab. On the other hand, the dogged stupidity, or the implacable animosity of his adversaries, who were ready with their cold insinuations to contrast, as they supposed, the enforced meanness and degradation of Paul of Tarsus with the conscious dignity and calm repose of the Apostles at Jerusalem, or of those who claimed to be their legitimate representatives at Corinth. To set forth this voluntary abnegation of a right, and to assert the right itself, is accordingly the twofold object of this digression. But

as the abnegation could not be shown to be voluntary until the right which had thus been questioned was vindicated, what would else have been the natural order is inverted; and he breaks off from the triumphant assertion of his self-denial in viii. 13., to answer the charges of the Judaizers, who, by the time that he wrote the Second Epistle, had become so rampant as to claim his almost exclusive attention, but who, in this Epistle, are noticed here alone.

1. The order of the Received Text: "Am I not an Apostle? am I not free?" which is supported by D. E. F. G. I. K. is transposed by Lachmann on the authority of A. B. and most of the versions. This reading of the two ancient MSS. is also in conformity with the sense, inasmuch as it was his freedom and not his Apostleship which was uppermost in his thoughts, and which occasions the digression, although to his Apostleship he is immediately led on. "Am I not free to eat or not to eat? Yes, and am I not free from the necessity of working with my own hands, like a slave?" Comp. verse 19. where this is evidently the force of *ἐλεύθερος*. From this he instantly proceeds to the vindication of his Apostleship on which this freedom was grounded; and from this again

σφραγίς μου τῆς\* ἀποστολῆς ὑμεῖς ἐστὲ ἐν κυρίῳ. ὃ ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστὶν αὕτη.<sup>b</sup> ἡ μὲν οὐκ ἔχομεν

\* τῆς ἐμῆς for μου τῆς.

<sup>b</sup> αὕτη ἐστι.

to the two chief marks of Apostleship; namely, 1st, the sight of the Lord. 2nd, the practical effects of his teaching. The first of these marks was from the nature of the case regarded as necessary to constitute an Apostle. What the vision of God had been to the older prophets, that the sight of Christ, especially of Christ risen from the grave, had been to the Apostles. See especially Acts, i. 22. It was their intercourse with the Lord that invested the Twelve with their original authority; and it was accordingly the alleged absence of such intercourse in the case of St. Paul, that was urged against his claims to the Apostleship. Compare 2 Cor. v. 16. and also the Clementine Homilies (xvii. 19.) which express openly what we gather from these passages by implication. To this charge he opposes his express assertion that he, as well as the others, has seen the Lord. The passage does not necessarily limit the appearance to one occasion, and may include some of those visions which are mentioned in 2 Cor. xii. 1.; Acts, xviii. 9., xxii. 17.; but, when compared with 1 Cor. xv. 8., appears to point chiefly to the vision on the road to Damascus, Acts, ix.

4., in which, according to these and other intimations (Acts, ix. 17., xxvi. 16., xxii. 14. 15.), though not according to the narrative of the Acts (here, as elsewhere, understating rather than overstating what we learn from St. Paul himself), there was a visible manifestation of Christ Himself. The second sign of Apostleship which is adduced, and which corresponds to what is elsewhere termed the gift of the Spirit, blends with the statement of the fact something of a pathetic appeal to the Corinthians themselves: "You are the last men who ought to have questioned the authority of which you are yourselves the most striking proof." For similar expressions to the Corinthian Church comp. 2 Cor. iii. 2. 3., xii. 12. "Ex ecclesiâ fidelium argumentum sumi potest pro veritate evangelii et religionis Christianæ."—Bengel. Compare Coleridge's saying, "The two great proofs of the truth of Christianity are *Christianity and Christendom*."

"In the Lord" (ἐν κυρίῳ) both in verse 1. and 2. applies to the whole sentence, expressing as if unconsciously the atmosphere in which he moved and lived. Compare vii. 39.

2. "To others, ... to you," (ἄλλοις . . ὑμῖν) is both "in the

ἐξουσίαν φαγεῖν καὶ πιεῖν; ὁ μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν  
 γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀποστόλοι καὶ οἱ ἀδελφοὶ

judgment of," and "labouring for." He had been at Corinth a year and a half, which was more time than he had, up to this point, bestowed on any other place. Compare iv. 15. "Seal" (*σφραγίς*) i. e. "attestation."

3. ἀπολογία "defence," as in a court of justice. ἀνάκρισις "examination," as by magistrates before a trial, see Acts, iv. 9., xxiv. 8., xxviii. 18.; Luke, xxiii. 14. Here we see the direct allusion to his antagonists. αὕτη, namely, what he has just said, "This contains all my defence. I have no more to add to it."

4. μὴ οὐκ ἔχομεν, "Surely we are not without power," &c. ἐξουσίαν "the right," or "liberty." Comp. viii. 9.

φαγεῖν καὶ πιεῖν, "to eat and to drink," i. e. "to be maintained at the public cost." Compare the use of the word τροφή in classical Greek, for soldier's support or pay.

5. ἀδελφὴν γυναῖκα. "A Christian woman as a wife, also to be maintained at the public cost."

The fact of those women accompanying their husbands on their journeys may be accounted for by the necessity of females to gain access to and to baptize the female converts in Greece and other oriental countries; the same necessity

which gave rise to the order of Deaconesses. The notion of some of the Fathers, that the women here alluded to were not wives, but companions, like those who attended Christ in the Gospels, is untenable. The word γυναῖκα would in that case be superfluous, and the argument requires that they shall be regarded, not as maintaining the Apostles (like the women in Luke, viii. 2. 3.), but as being maintained along with them, which could only apply to their wives. This misunderstanding of the passage is remarkable, as having either originated or confirmed the institution of women called ἀδελφαί, συνεισакταί, or ἀγαπηταί, which, in consequence of the great abuses springing from it, was finally abolished by the Third Canon of the Council of Nicæa.

Two facts are here implied: 1st, That Paul was unmarried, which agrees with vii. 7.; 2nd, That the Apostles generally were married, which agrees with the general tradition respecting all of them but St. John. See Cotelier's note on Ign. ad Philal. 4. Peter and the brethren of the Lord are mentioned especially, as being those most esteemed by the Jewish party, at whom the Apostle here glances,—Peter,



τοῦ κυρίου καὶ Κηφᾶς; <sup>6</sup> ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν  
ἐξουσίαν\* μὴ <sup>7</sup> ἐργάζεσθαι; <sup>7</sup> τίς στρατεύεται ἰδίοις ὀψωνίοις

\* τοῦ μή.

<sup>b</sup> The hiatus of C., which began at vii. 18., ends.

as the head of the Jewish Church, the brethren of the Lord, as closely connected by earthly lineage with our Lord, and one of them probably the head of the Church at Jerusalem. Cephas is the name by which Peter, as might be expected, is called in all the passages but one where his name is mentioned in St. Paul's Epistles: see Gal. i. 18., ii. 9. 10. 14. (Lachm.). The exception is Gal. ii. 7, 8. That Peter was married agrees with the mention of his mother-in-law, Mark, i. 30.; Matt. viii. 14.; Luke, iv. 38.; with the (doubtful) allusion to his wife in 1 Pet. v. 13.; and with the traditions about his wife and children in Clem. Alex. Stromat. vii. 52, 53. Her name was said to be Concordia or Perpetua. (Grabe ad Spicil. Patr. i. p. 330.) That "the brethren of the Lord" were married agrees with the narrative in Hegesippus, which speaks of the grandson of Jude (Euseb. H. E. iii. 20.); but throws some doubt over the common tradition which represents the chief of them, James the Just, as single. (Epiph. Hær. lxxviii. 14.) One other point seems at variance with the usual representation of the "brethren of the Lord," viz, the wander-

ing life implied in the word *περιάγειν* ("lead about"), on which much stress has been laid by Wieseler, in his attempt to distinguish them from James, the Bishop of Jerusalem, and his brothers. Perhaps, however, the word is not to be too strictly pressed as applying to all who are mentioned.

6. The sense is clear, though the construction is confused. It is as though the previous sentence had been, "Have we not *all* the right to demand maintenance?" and then remembering that the other Apostles were allowed to demand it, "or is it that you make an exception against me and Barnabas." As it stands, the alleged distinction between himself and the other Apostles is implied in the end of the previous verse, and yet the present verse is left as it would have stood without such implication. "The right not to work" (*ἐξουσίαν μὴ ἐργάζεσθαι*) is evidently parallel to the whole of the previous clause, and thus confirms the explanation there given of *φαγεῖν καὶ πιεῖν* and *περιάγειν γυναῖκα*.

The mention of Barnabas may be observed as the only time when he is mentioned

ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν<sup>a</sup> αὐτοῦ οὐκ ἐσθίει; τίς<sup>b</sup> ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποι-

<sup>a</sup> ἐκ τοῦ καρποῦ.

<sup>b</sup> . . . ἡ τίς.

in conjunction with St. Paul, since the date of the quarrel, in Acts, xv. 39.

7. He now proceeds to defend his right, partly from the nature of the case, partly from the Old Testament; as much as to say, "If you insist on having reasons for my right to be maintained by you, if you refuse to concede it to me as to an Apostle, I will even condescend to argue the point with you on general grounds."

First. The analogy of other occupations. He selects three: the soldier in the Roman armies always receives his regular pay; the owner of a vineyard eats of the grapes of his own vineyard; the shepherd is supported by the milk of the flocks which he tends. The example from the army, like most of the military expressions in the Epistles, is true only of the later ages of Greece and Rome; when the voluntary service and mixed pursuits of the ancient soldiers (compare Thucyd. vi. 31.; Liv. v. 8.), were superseded by the regular profession of a standing army. *στρατεύεται*, "serves in the army." Comp. Luke, iii. 14. *ὀψώνια*, "stipendia," "pay." *φυτεύει ἀμπελῶνα* refers (not as the context might lead us to expect, to the gleanings of the vinedresser, but, as appears

from Matt. xxi. 33.) to the vintage of the owner of the vineyard. *ἀμπελῶν* is (not "a vine," but) a "vineyard." *ἐκ τοῦ γαλάκτος*, i. e. "from the proceeds of the sale of the milk, or from the food made out of the milk." For a similar juxtaposition of soldiers and labourers see 2 Tim. ii. 4—6.

Secondly. The sanction of the Old Testament, as conveyed in the command to allow the ox to eat the corn which it was employed in treading, Deut. xxv. 4. It is remarkable that the Apostle should rest his argument on a text apparently so remote from his object, especially as its immediate context, Deut. xxiv. 19—22. (from which the verse in question seems to have been separated only by accident), contains commands relative to gleanings, which directly confirmed his previous position. It may, however, be observed: (1.) That the moral and general character of the preceding context might appear to justify its extension to the whole passage; and, (2.) That there was an appositeness in the selection of this, rather than of the more obviously appropriate commands, partly as an introduction to the metaphor of thrashing and sowing, which follows in the next verse, and

μνης οὐκ ἐσθίει; <sup>8</sup> μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ<sup>a</sup> ὁ νόμος ταῦτα οὐ<sup>b</sup> λέγει; <sup>9</sup> ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ φιμώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ Θεῷ, <sup>10</sup> ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει

<sup>a</sup> ἢ οὐχὶ καί.

<sup>b</sup> om. οὐ.

which furnishes the Apostle's usual imagery on this subject, partly perhaps from the proverbial character of the precept which occasions its introduction in a similar context in 1 Tim. v. 18.

κατὰ ἄνθρωπον *i. e.* "merely by human motives, or in human language." ἢ οὐχί, "or is it not rather the case?" &c. ταῦτα, "these things," *i. e.* "the substance of what has just been said," verse 7. This confirms the supposition that Deut. xxv. 4. is selected as a sample of the whole passage. Deut. xxiv. 19—xxv. 9., much in the same way as the passages from Ex. ii. 6., and 1 Kings, xviii. xix., seem to be quoted in Matt. xxii. 26.; Rom. xi. 2., under the names of "the bush," or of "Elijah."

9. ἀλοῶντα, either by treading with its hoofs, or by dragging a thrashing-machine. The humanity of the Jewish law was in this distinguished from that of Gentile nations. (See Michaëlis on the Mosaic Law, iii. § 130.) Thus in Egypt (with which the Mosaic customs were necessarily contrasted) an inscription still remains to this effect in the hieroglyphics of the tombs of El Keb or

Eilithyia; and in Greece there was the proverb, βούς ἐπὶ δωρῷ ("the ox on the heap of corn"), for a man in the midst of plenty which he cannot enjoy.

Μὴ τῶν βοῶν μέλει τῷ Θεῷ. "The real purport of this passage to us is, not the care for oxen, but the lesson of humanity to men."

10. πάντως, "altogether," λέγει, *i. e.* ὁ νόμος. This requires no suppressed qualification, but is one of the many instances where the lesson which is regarded as subordinate is denied altogether: "I will have mercy, and not sacrifice." (Hos. vi. 6.) "I gave them statutes which were not good." (Ezek. xx. 25.) The Apostle could hardly have meant to use the expression, "that God does not care for oxen" as absolutely true, in the face of such passages as Ps. xxxvi. 6., cxlvii. 9.

For the particular instance before us upon Philo, de Offertibus, p. 251.: "The Lord speaks not in behalf of creatures without reason, but in behalf of those which have sense and reason." See a similar quotation from Rabbi Manahem on Deut. xxii. 6. (Heydenreich.)

ἐπ' ἐλπίδι \* ὁ ἀροτριῶν ἀροτριᾷν, καὶ ὁ ἀλοῦν <sup>b</sup> ἐπ' ἐλπίδι τοῦ μετέχειν. <sup>11</sup> εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπεύραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν; <sup>12</sup> εἰ ἄλλοι

\* ἐπ' ἐλπίδι ὀφείλει.

<sup>b</sup> τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι.

γὰρ gives the reason for the implied assertion: "It was for us that the law speaks, for it was written," &c.

By "us," in this passage, he means not the Apostles but men generally; and the conclusion which he draws relates, not to the spiritual, but to the literal harvest; viz. that the example of the ox justifies the practice of rewarding the labourer by a share in the fruits of the earth, which he has helped to produce. At the same time, the imagery of the literal harvest so naturally suggests the idea of the spiritual harvest, that without any visible transition the two are blended into one; and in the next verse, it is the spiritual alone which is spoken of.

Lachmann's reading of A. B. C. and (to a certain extent) of D. F. G. ἐπ' ἐλπίδι τοῦ μετέχειν, instead of τῆς ἐλπίδος . . . ἐπ' ἐλπίδι avoids the double difficulty of the meaning of τῆς ἐλπίδος, and the position of ἐπ' ἐλπίδι. Yet on this account it is suspicious, and the common reading (D. E. J. K.) might be justified; τῆς ἐλπίδος being used for the "fruit of his life," and ἐπ' ἐλπίδι being at the end of the sentence, because the previous

ἐπ' ἐλπίδι prevented its insertion at the beginning. For similar transpositions compare xv. 89., viii. 11., x. 27.

The mention of the figures of ploughing and thrashing bring him to that of sowing and reaping, which here, as in Gal. vi. 6., 2 Cor. ix. 6., express the ideas of contribution and reward: compare Koran, ii. 263. This brings him to the personal conclusion of his argument; that, if for no other reason, from mere feelings of gratitude, he who had conferred upon them such mighty spiritual gifts (τὰ πνευματικά) might expect in return the support of outward life; and this especially when they conceded it in the case of others, who were not, as he was, the founders of their Church. For the gifts comp. xii. 1., and Rom. i. 11.

The fact that other teachers, and those of the Jewish party, were maintained by the Corinthian Christians, is implied also in 2 Cor. xi. 20.: "Ye suffer if a man devour you, if a man take of you."

11. ἡμεῖς ὑμῖν . . . ἡμεῖς ὑμῶν, are all emphatic. "If we for you sowed a spiritual seed, ought not you for us to give a spiritual harvest?" Lachmann and the Received Text (with

τῆς ὑμῶν ἐξουσίας\* μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέ-

\* ἐξουσίας ὑμῶν.

A. B.<sup>3</sup>. K.) read *θερίσομεν*, C. D. E. F. G. J. read *θερίσωμεν*, remarkable only as an instance of the subjunctive with *εἰ*, so rare in Attic Greek.

12. τῆς ὑμῶν ἐξουσίας, "the right over you," compare Matt. x. 1.; John, xvii. 2., where however it is used rather in the sense of "power."

ἀλλ' οὐκ ἐχρησάμεθα. Here comes the antithesis to the whole of the previous argument. "Such was our right, but we did not use it;" nay, rather than use it, we endure all manner of privations, in order to prevent any hindrance to the progress of the Gospel, which might be raised by the charge of interested motives." (Comp. 1 Thess. ii. 3—10.) For *στέγομεν* see on xiii. 7.

13. At this point it would seem that he was at last about to embark on the main subject of this Chapter, — the example of his own self-denial. But in the very next verse he seems to recommence his argument from the beginning; first repeating his right in 13, 14., and then reasserting in verse 15., almost in the same words as here, his determination not to use it. That there is a pause or break at the end of verse 12. is further

indicated: (1.) By the use of the word *ἔγραψα* in 15., which, though it can be used of the Epistle on which the writer is engaged, can only be accounted for naturally by some such suspension in the argument. Compare on v. 9. (2.) By the phrase *οὐκ οἴδατε*, which, taken in conjunction with its repetition in verse 24., seems to imply that in the practical application of this argument, he addresses himself first to the Jewish converts, with an appeal to Jewish customs (13—23.); secondly, to Gentile converts with an appeal to Gentile customs (24—27.). A similar distinction of argument, as addressed chiefly to Jews or to Gentiles, and each division marked by the same words at the commencement, is in Rom. vi. 1—14. 15—23.

He begins, then, with urging his example on the more Jewish of his converts; but as these were not in immediate danger of being led away by the temptation of the heathen sacrifices, and were also those who most questioned the sincerity of his self-denial in the matter of his refusal of a maintenance, he addresses them by reiterating his right to it, and founding it on sanctions, which

γομεν, ἵνα μή τινα ἐγκοπὴν\* δῶμεν τῷ εὐαγγελίῳ τοῦ  
 χριστοῦ. <sup>13</sup> οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ

\* ἐγκοπὴν τινα.

they could not question; and thus pointing out to them at length, how completely it accorded with his general principles.

The particular form of the argument may be merely a vindication of the general right, but it may also allude to his own especial right: "You may deny that I am an Apostle, you cannot deny that I preach the Gospel." He had spoken, in verse 12., of his anxiety to remove every obstacle from the progress of "the Gospel;" the exulting strain of Isa. lii. 7. "the feet of them that preach the Gospel," seems to fill his mind; and on the mention of that word, which had not occurred in this Epistle since the passage in i. 17., where he had spoken of it as the especial object of his mission, he stops to urge the additional plea which it would give him for claiming a support: "What the Temple was to the Old Dispensation, that the Gospel is to the New;"... "As under the Jewish system the highest honour was to minister to the altar, so now the highest honour is to preach the Gospel; and as those who devote themselves to the former receive their sustenance from the gifts which are brought to

the Temple, and the victims that are laid upon the altar, those countless gifts which still make the Temple the wonder of the world, those countless victims which deluge its courts with blood, so the appointment of the Lord Himself, when on earth, secured to those who go from country to country, announcing the glad tidings of His resurrection a maintenance from those who heard them." Thus, this metaphor of the Jewish priesthood is applied to the proclamation of "the Gospel" in Rom. xv. 16.: *ἰεουργοῦντα τὸ εὐαγγέλιον*. For the support of the priests, see Numb. xviii. 8.; Deut. xviii. 1.; Jos. Ant. iv. 4. *ἐργάζεσθαι* is used in its Testament sense of "sacrifice," like *ῥέζειν* and *facio*. ἐκ τοῦ ἱεροῦ, "the Temple." (Comp. the speech of the Zealots in Jos. B.J. v. 13. 6.: *δεῖ τοὺς τῷ νόμῳ στρατευομένους ἐκ τοῦ ναοῦ τρέφεσθαι*.) The present tense indicates that he alludes to the still existing practice. The Lord's command, here alluded to, is that in Matt. x. 10.; Luke, x. 7.; another instance of the Apostle's acquaintance with the historical sayings of the Gospel narrative.

Each of these authorities would have especial weight

ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες<sup>a</sup> τῷ θυσιαστηρίῳ συμμερίζονται. <sup>14</sup> οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν· <sup>15</sup> ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων.<sup>b</sup> οὐκ ἔγραψα δὲ ταῦτα,

<sup>a</sup> παρεδρεύοντες.

<sup>b</sup> ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων.

with Jewish Christians, the first, as coming from their own institutions; the second, as an express precept of our Lord to the Jewish Apostles in Palestine. It may be observed that, if St. Paul had conceived of himself and his companions as a regular caste of priests, he would have here brought out the analogy with the Jewish priesthood more strongly.

13. Παρεδρεύοντες for προσεδρεύοντες, as in vii. 35.

15. "But I have used none of these things, I [emphatically], whatever others may have received (see verse 12.), have abstained from pressing my right (κέχρημαι for ἐχρησάμεθα, verse 12.); nor did I lay before you the statement of my right (as contained in ix. 1—12.) with a view of claiming or enforcing it; for I had rather die than abandon the chief boast of my life." For the vehemence of the expression comp. Rom. ix. 3. This is the general sense; the details of the last words depend on the variations of reading.

(1.) καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου. ἵνα τις κενώσῃ C.<sup>3</sup>. E.<sup>2</sup>. κενώσει, E.<sup>1</sup>. I. K.

The violent inversion of the words in the second clause is

the chief objection to this, which is the received reading. ἵνα κενώσῃ = the infinitive κενώσαι, the commencement of the practice which, in modern Greek (νὰ κενώσῃ) has entirely superseded the old infinitive.

(2.) καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου. οὐδεὶς κενώσῃ, A. B. D<sup>1</sup>. A. adds μοι before κενώσῃ. F. G. read τις κενώσῃ, which, according to the punctuation, would suit the sense of either reading: "It is better that I should die than that my boast [should die]; no one shall overthrow it." To this the objection is: (a) the harshness of supplying ἀποθανεῖν to τὸ καύχημα: (b) the use of μοι instead of ἐμοί, if an antithesis were intended between himself and his boast. The harshness, however, of this is much obviated if we may suppose an anacoluthon occasioned by his fervour: "I had rather die than that my boast" (he was going to say) "shall come to nothing;" but he turns with horror from the thought, and breaks out into the triumphant assertion: "No one will be able to make it void."

(3.) νῆ τὸ καύχημά μου. Lachmann's conjecture, ἀπαν-

ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου· οὐδεὶς κενώσει.<sup>a</sup> <sup>16</sup> εἰ γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γὰρ μοί ἐστιν, εἰ μὴ εὐαγγελίσωμαι.<sup>b</sup> <sup>17</sup> εἰ γὰρ ἐκὼν

<sup>a</sup> ἵνα τις κενώσῃ.

<sup>b</sup> οὐαὶ δέ μοι . . . εὐαγγελίζωμαι.

done in his second, but found in his first edition. "I protest by my boast; no one shall overthrow it;" which certainly suits the meaning, and forms a natural introduction to οὐδεὶς κενώσει, and would be justified by νῆ τὴν ὑμετέραν καύχησιν, xv. 31. But the sense of either of the existing readings is sufficiently good to render any conjectural emendation needless.

16, 17. The general sense of what follows is clear. "In preaching the Gospel I do but discharge a duty." But the connexion is difficult. It seems to be: "I must retain the boast" (or, as we should say, *merit*) "of preaching the Gospel without remuneration: else I should have no boast, or merit of which to boast. The preaching of the Gospel is in itself no merit, but an irresistible necessity, a bounden duty which if I do perform I have no praise, but which if I do not perform I am denounced with the woe of the Divine judgment; for it is only if I do it with a willing heart (as I do) that I can claim a reward; if I do it unwillingly I am merely like the slave in charge of the household, who has no thanks

for his services." This sense must, however, be qualified by the peculiar construction of the Apostle's argument. He seems to state, not merely that "preaching the Gospel with a maintenance," but "preaching the Gospel at all," precluded boasting. Had the argument been drawn out fully, μόνον or some similar expression would have been added to εὐαγγελίζωμαι. This contradiction is occasioned by a sudden transition of thought, frequent in the Apostle's style, and specially characteristic of it, when he speaks, as here, of "*boasting*." He can hardly mention a "*boast*" without instantly recalling it. Comp. Rom. iv. 2—4.: Ἀβραάμ . . . ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν. . . τῷ δὲ ἐργαζομένῳ ὁ μίσθος οὐ λογίζεται κατὰ χάριν. 2 Cor. xii. 1.: καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν. In one sense he clings to his boast, in another sense the necessity of preaching the Gospel sweeps it away. And thus the construction of verse 17. was probably meant to be, εἴτε γὰρ ἔχω, εἴτε ἄκων, οἰκονομίαν πεπίστευμαι. But, as in 2 Cor. v. 13. he turns εἴτε ἐξέστημεν, εἴτε σωφρονούμεν, into εἴτε ἐξέστ., Θεῷ, εἴτε σωφ., ὑμῖν,



τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. <sup>18</sup> τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον\*, εἰς τὸ μὴ καταχρήσασθαι τῇ

\* Add τοῦ χριστοῦ.

so here he throws into the first clause the words *μισθὸν ἔχω*, which bring back into the sentence his ground for boasting. For such a sudden intrusion of a new thought compare *ἐγνωσται* in viii. 3.

Two points may be observed here: (1.) The freedom with which he speaks of "reward," "boast," "acts beyond what are absolutely necessary," in the common language of men; regardless of inferences. (2.) The strong sense of the irresistible impulse of the first preaching of the Gospel. He refers no doubt to such commands of our Lord as, "Go, teach all nations" (Matt. xxviii. 19.); or, "Depart, for I will send thee from hence unto the Gentiles" (Acts, xxii. 21.); but it is the intense belief in the reality of these commands, which this passage exhibits, as if the Apostle could not conceive the possibility of disobedience to them, or to the instincts which they awakened. What seems to us an act of heroic zeal, seemed to him an act of ordinary duty: it was only by some still loftier act of self-devotion that he could hope to raise himself above the common sphere of inevitable work. He felt that he was merely an instrument

in the hand of God, with no power in himself of retarding or promoting the advance of those mighty truths which had only to be uttered in order to be appreciated. For the image of the slave or steward (*οἰκονομίαν πεπίστευμαι*), compare the close of the parable of the Slave in Luke, xvii. 10.: "When ye have done all those things which are commanded you, say, We are unprofitable slaves: we have done that which was our duty to do:" and still more closely 1 Cor. iv. 1., where the same word is used, "Let a man so account of us, as stewards (*οἰκονόμους*) of the mysteries of God."

18. He returns to the expression which he had used before (*μισθὸν ἔχω*), "I have a reward for preaching the Gospel willingly," and asks in what it consists, to which the answer is, "My reward is that I have no reward." He looks for no higher reward or pay (the word *μισθὸν* being evidently used on purpose; comp. 1 Tim. v. 18., *ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ*) than to preach the Gospel without pay; he hopes for no higher freedom (returning to the image of a slave implied in *οἰκονομίαν πεπίστευμαι*) than to become the slave of all.

ἐξουσία μου ἐν τῷ εὐαγγελίῳ. <sup>19</sup> ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. <sup>20</sup> καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον, ὡς ὑπὸ νόμον μὴ ὢν αὐτοὺς ὑπὸ νόμον<sup>a</sup>, ἵνα τοὺς ὑπὸ νόμον κερδήσω. <sup>21</sup> τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους<sup>b</sup>.

<sup>a</sup> μὴ ὢν ὑπὸ νόμον οἱ.

<sup>b</sup> θεῷ . . . χριστῷ . . . κερδήσω ἀνόμους.

καταχρησασθαι, "use to the full." Comp. vii. 31.

ἐν τῷ εὐαγγελίῳ, "conferred upon me by preaching the Gospel." Comp. verse 14.

19. "The proof of my sincerity in what I say lies in my whole life:" hence γάρ: "When I was free to take my own course (as in verse 1.), I did not hesitate to become the slave of all." In the first instance, probably, the idea of his enslavement to all is suggested by the servile labour which he had undertaken, as distinct from the free independence which he might have enjoyed as an Apostle; but he rapidly passes from this to speak of his endeavour to accommodate himself to the various feelings of all his converts, in the hope that of this mass he might gain the greater part (ἵνα τοὺς πλείονας κερδήσω) to the cause of Christ. For the same transition from the idea of servile labour to that of serving generally, compare Phil. ii. 7., where the two seem to be similarly united. κερδήσω is used with reference to μίσθος. The gain of his converts was his pay.

20—22. In the enumera-

tion of his acts of accommodation, it is, as might be expected both from the general object of this Chapter and also from the particular context of these verses, chiefly with regard to the Jewish or scrupulous converts that he speaks. Self-denial for *their* sakes was what he wished to impress upon all; to conciliate *them* was the especial object of this argument. The only exception, therefore, is the clause in the 21st verse, and even that is introduced with an apology. The tense indicates that he chiefly refers to his stay at Corinth. "To the Jews, as a Jew." This he proved by zeal for his country (Rom. ix. 4.), by Jewish observances (Acts, xvi. 3., xviii. 18., xxi. 26.). "To those that were under the law," i. e. (as distinguished from Ἰουδαίοις), Jewish proselytes, or Jewish converts to Christianity. "To them that are without law, as without law." This he proved by non-observance of the law, by the rejection of circumcision, intercourse with Gentiles, and the whole argument of the Epistles to the Romans and Galatians, or by accom-

<sup>22</sup> ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής<sup>a</sup>, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα<sup>b</sup>, ἵνα πάντως τινὰς σώσω. <sup>23</sup> πάντα<sup>c</sup> δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένομαι. <sup>24</sup> οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχου-

<sup>a</sup> ὡς ἀσθενής.

<sup>b</sup> τὰ πάντα.

<sup>c</sup> τοῦτο.

moderation to their language and arguments, as in Acts, xiv. 16. 17., xvii. 28., 1 Cor. viii. 1—7., ix. 24—27. The word by which he here describes himself (*ἀνομος*, “without law,” “lawless”) is the very expression used to designate him in the forged Epistle of Peter to James (c. 2.) in the Clementines; and seems therefore to have been a well known term of reproach against him among the Judaizers. Possibly he selects it on their account here, and also for the same reason guards himself against its misapplication in the ensuing parenthesis, which is, however, the natural expression of his wish not to appear, even for a moment, independent of God, rather to have become still more dependent on him by his subjection to the law, not of Moses, but of Christ. Bengel: — “Paulus non fuit *anomos*, nedum *antinomos*.”

22. “To the weak,” *i. e.* “to the scrupulous,” *i. e.* as in viii. 13.; Rom. xiv. 1. 2. This stands last, and by itself, as the practical end of all that he had been saying. τοῖς πᾶσιν, “to all in short I have been (*γέγονα*) all the conceivable forms of which humanity will

admit” (τὰ πάντα). It is the Christian expression of the Gentile or Grecian versatility, described in Thucyd. ii. 40. πάντως, “by all means,” the double meaning as in English. σώσω, as in vii. 16., “convert.”

23. He here comes back to the great cause for which he did all this—“The Gospel.”

With the concluding words of the last verse, a new thought is introduced: up to that point he had been speaking of his self-denial for the sake of others; here he begins to speak of it as for his own sake. It is no longer “that I may save some,” but “that I may be partaker of the Gospel *with you*” (*i. e.* “as well as you”). “Do not think that I do not require this for myself. In order to *do* good we must *be* good. To extend our Christianity to its utmost verge is dangerous, not only for others, but for ourselves.” This argument, of which the key-note is “Let him that thinketh he standeth take heed lest he fall” (x. 12.), is supported, first, by his own example (ix. 24—27.), secondly, by the warning of the Israelitish history (x. 1—15.).

24. The self-denial which he practised for his own sake,

σιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε, ἵνα κατα-

like that which he practised for the sake of others, is introduced by a familiar analogy ushered in by the same phrase, "Know ye not" (οὐκ οἴδατε), as in verse 13.; the difference being that, as there, when his object was chiefly to impress *his right* on the Jewish converts the sanction was drawn from Jewish institutions, so here, when his object is chiefly to impress *their duty* on the Gentile converts, the sanction is drawn from Gentile institutions. It is no longer the Temple of Jerusalem, with its array of priests and Levites, its golden offerings, and its countless sacrifices, such as he had mentioned in illustration of his right of maintenance; he now refers to the far nearer image of those celebrated festivals, which exercised so great an influence over the Grecian mind, which were in fact to their imaginations, what the Temple was to the Jews, and the triumph to the Romans, and of which the most lively instance then to be seen was in the Isthmian games of Corinth. The Olympic games still maintained their pre-eminence in theory, and in practice they outlasted all the others till the reign of Theodosius, and as such are alone alluded to by Chrysostom in his comments on this passage; but it was in the Isthmian games that the chief interest of Greece must have been concentrated in the period

of these Epistles. There, in the last decline of the Achæan league, the nominal independence of Greece had been proclaimed by Flaminius, and there Nero, standing in the midst of the very "stadium" here mentioned, a few years after the date of this Epistle, announced from the Bema the gift of Roman citizenship to all the province of Achaia; as also did Titus, a few years later (Sueton. Nero, c. 24.; Plut. in Flamin. c. 12.); and there the Apostle, during his stay of a year and half, must have witnessed the celebration in which, every third summer, all the Greek and Roman residents in Greece, but especially of Achaia, took part at the peculiar festival of their capital city.

It must be remembered, in reading the Apostle's allusions, that from the national character and religion of the Greeks, these games derived an importance, which entirely raised them above the degrading associations with which they would be invested in modern times; and how intense an interest these contests still excited may be seen from Suetonius's graphic description of the agony of Nero in his desire to succeed; an exaggerated instance, doubtless; but still illustrative of the general feeling. (Suet. Nero, cc. 23. 24.) The "stadium," or "race-course," of which he speaks, was not a

λάβητε. <sup>25</sup> πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται· ἐκεί-

mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece, its white marble seats rising like the foundation of a temple in the grassy slope where its outline may still be traced, under the shadow of the huge Corinthian citadel, which guards the entrance of the Peloponnesus, and overlooking the blue waves of the Saronic gulf, with Athens glittering in the distance. The *race*, "in which all run," the pugilistic contests in which they strove *not* "*to beat the air*," were not merely exhibitions of bodily strength, but solemn trials of the excellence of the competitors in the "gymnastic art," which was to the Greeks one half of human education; and as the friends and relatives watched with breathless interest the issue of the contest, they knew that the victor would be handed down to posterity by having his name sung in those triumphal odes, of which Pindar's are the extant model, and his likeness placed in the long line of statues which formed the approach to the adjacent temple. (Paus. ii. 1. 7.) The "*prize*" which he won from the appointed judges, who sat in state at the end of the course (τὸ βραβεῖον) was such as could awake no

mean or mercenary motives, its very simplicity attested its dignity; it was a garland (στέφανος) of the Grecian pine (πεύκη), which still, under its classical name, clothes with its light green foliage the plains of the Isthmus, and which was then consecrated to the sea-god, around whose temple its groves (Paus. ii. 1. 7.) were gathered. See Howson and Conybeare on St. Paul, c. 20.

Such was the imagery before the Apostle's mind when he wrote these words, not indeed with that distinct realisation which is characteristic only of modern times, but in its effect only to be conceived by us through such a realisation. Corresponding to the earthly greatness of the scene to which he alludes, is the more exalted greatness of that to which he compares it, as in the contrast of earthly and heavenly wisdom in the parable of the unjust steward. Luke, xvi. 1. The application of the metaphor of the race to the progress of the Christian, which here occurs for the first time, occurs often afterwards (comp. Phil. iii. 12. 14. καταλαβεῖν and βραβεῖον, as here. 2 Tim. iv. 6. 8.: τὸν ἀγῶνα . . . τὸν δρόμον . . . ὁ στέφανος. Heb. xii. 1.: τρέχωμεν . . . ἀγῶνα); but, as might be expected from discourses delivered in Palestine, never in the Gospels. The argument is: "It is not enough merely

νοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. <sup>26</sup> ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλων, οὕτως πυ-

to run — all run; but as there is only one who is victorious, so you must run, not with the slowness of the many, but with the energy of the one (*οὕτως*, i. e. "as the one;" *ἵνα* "so that in the end ye may win").

*τὸ βραβεῖον*. "The prize given by the *βραβευταί*, or judges, who sat at the end of the course." From this word, possibly from the use of it in this place, has been derived the Latin word, "*bravium*;" and hence on the one hand, "*bribe*" (first beginning in the sense of "prize," like premium"); on the other, "bravo"—"brave."

*καταλάβητε*. i. e. *τὸ βραβεῖον*.

25. *ὁ ἀγωνιζόμενος*, "who contends in the public games."

*ἐγκρατεύεται*, "exercises self-control." The discipline lasted for ten months preparatory to the contest, and was at this time so severe as to be confined to the professional athletes. (See *Ælian*, V. H. iii. 30. 10. s. 2. 11. s. 5.) It chiefly consisted in diet, and is thus described by *Epictetus* (*Ench.* c. 35.): "Thou must be orderly, living on spare food, abstain from confections, make a point of exercising at the appointed time, in heat and in cold, nor drink cold water, nor wine at hazard; in a word, give thyself up to thy training

master as to a physician, and then enter on the contest." Compare, too, the passages quoted by *Wetstein* from *Philo*, ii. p. 552.; *Seneca*, *Ep.* 78.; *Hor. Ep. ad Pis.* 412—414.

The same metaphor of training occurs exactly in 2 *Tim.* ii. 4.: *ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως* (i. e. "according to the rules") *ἀθλήσῃ*.

*φθαρτὸν στέφανον*. "a garland of olive, parsley, bay, or (as observed in verse 24.) of pine."

*ἄφθαρτόν*. Besides the passages (2 *Tim.* ii. 4., iv. 7.) where the crown is spoken of in direct connexion with the metaphor of the Christian contest, it also occurs as here, under the figure of a never-fading garland, in 1 *Pet.* v. 4. (*ἀμάραντινον*); *James*, i. 12. (*στέφανος τῆς ζωῆς*, where the image seems to be of a crown of living flowers and leaves); *Rev.* iii. 11.

26. *τοίνυν*, merely a particle of transition.

*οὕτως . . . ὥς*. i. e. "I run in such a way as not to be uncertain; I fight in such a way as not to beat the air." Compare iii. 15., iv. 1.

*οὐκ ἀδήλων*. i. e. "so as to be sure of the prize," or "with a sure footing." (See 2 *Macc.* vii. 34.; 1 *Tim.* vi. 17.)

*οὕτως πυκτεύω*. This intro-

κτεύω ὡς οὐκ ἄερα δέρων, <sup>27</sup> ἄλλ' ὑπωπιάζω μου τὸ σῶμα  
καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος  
γένωμαι.

duces a new image from the same sphere; the metaphor of the race not expressing sufficiently the active and aggressive character of the course needed, he expresses himself in a figure taken from the pugilistic or pancratiastic combats. The self-mastery which in the previous verses he had described as preparatory to the contest, he here describes as part of the contest itself; the self, which in the previous verse was the same in the metaphor and in the reality, is here in the metaphor represented as the antagonist which he has to subdue.

ὡς οὐκ ἄερα δέρων. *i. e.* "With firm blows, reaching the adversary." Comp. "Verberat ictibus auras," Virg. *Æn.* v. 377.; Lucian. *Hermot.* 562.; Eustath. ad *Il.* iii. 1215. (See Wetstein ad loc.)

27. Unless ἄλλα is "nay more," ὑπωπιάζω is for ὑπωπιάζων, in antithesis to δέρων. Comp. ἐντρέπω and ἐντρέπων, *iv.* 14. "My blows are so direct that they cover my adversary with bruises, and that adversary my own body (μου τὸ σῶμα); not only so, but I lead it captive like a slave, as the victor leads the vanquished." "There is a variation in the form of the word which leads to a slight variation of

sense. (1.) ὑπωπιάζω in A.B.C. D<sup>2</sup>. from ὑπώπιον, "the part of the face under the eye," is "to give a black eye," and thence "to bruise," and hence still more generally to "fatigue" or "vanquish," as in Luke, xviii. 5. (of the importunate widow). So Aristoph. *Pac.* 533. δαιμονίας ὑποπιασμέναι πόλεις. In this case the word is a pugilistic metaphor, and follows up πυκτεύω. (2.) ὑποπιάζω F. G. J. K., ὑποπιέζω D., are the Doric and Attic forms of the same word ὑποπιέζω, "I oppress" or subject." The compound occurs in the Fathers only, but the word πιέζω or πιάζω, frequently in the Gospels, as in Luke, ii. 38. In either case, the thing meant is his self-denial, as shown chiefly through the refusal to receive a maintenance, and thereby being compelled to work with his own hands, as though he had said, "My hands have been worn away (compare αἱ χεῖρες αὐται, Acts, xx. 34.) with the black tent-cloths, my frame has been bowed down with this servile labour" (compare ἐλευθέρως . . . ἐδούλωσα, ix. 19.)

He then seems to recur to the training necessary for the contest: "This I do, lest after having declared to others what they ought to do, I should

X. <sup>1</sup>Οὐ θέλω\* γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον, <sup>2</sup>καὶ πάντες εἰς τὸν Μωυσῆν ἐβαπτίσθησαν<sup>b</sup> ἐν

\* δὲ θέλω.

<sup>b</sup> ἐβαπτίσαντο.

myself be rejected as unworthy of the prize." The word *κηρύξας*, "having proclaimed," is so often used in the sense of "preaching" or "announcing" the *Gospel*, that it is not necessary to seek any further sense here. At the same time as it is here used without any accusative case after it, it is more natural to take it, "having exercised the office of herald," with an allusion to the usual religious meaning of the word in the New Testament, but with an allusion also to the herald proclaiming the prizes at the games. This introduces, indeed, a new complication into the metaphor; but it is rendered less violent by the fact, that the office of the herald itself was an object of competition, and that sometimes the victor in the games was also selected as the herald to announce his success. So it was a few years after the date of this Epistle in the case of Nero. (Suet. Nero, c. 24).

*ἀδόκιμος* is used in a general sense, as "unworthy of the prize," though probably with especial reference to the examination of candidates before the contest. It may be observed, that this word which, in all other passages, is translated by the Authorised Version "reprobate," is here alone (pro-

bably from a Calvinistic scruple) translated "cast away."

X. 1. He follows up his own example by stating, in the second place, the warning furnished by the history of Israel: "It is possible that I may be rejected; it is needful for you to follow my example of abstaining from the full enjoyment of our liberty, *because* the whole history of the Old Testament teaches the lesson of distrust of ourselves." γάρ, which is the right reading instead of δέ, gives the reason for *ἀδόκιμος* in ix. 27., and thus connects the two arguments together.

The stress is on "*all*" (*πάντες*): "All enjoyed the privileges, and yet only a few availed themselves of them." "Many were called, but few were chosen." Compare the parallel expression in the parallel clause, ix. 24., "All run, but one receives." Here, the sense would be clearer if, as there, *μὲν* followed on *πάντες*.

"Our fathers" (*ἡμῶν*), is remarkable as addressed to readers, many of whom were Gentiles. But, as he has been speaking of himself just before, he naturally passes to the thought of the Israelites as his own ancestors, and it is but one out of many instances of the Jewish character of even the Gentile Churches,—from



τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ, <sup>δ</sup> καὶ πάντες τὸ αὐτὸ <sup>α</sup> πνευματικὸν ἔφαγον βρῶμα<sup>4</sup> καὶ πάντες τὸ αὐτὸ πνευματικὸν

<sup>α</sup> τὸ αὐτὸ βρῶμα.

the fact that so many of their number had already been Jewish proselytes.

2. The privileges selected are such as correspond most nearly to the two Christian sacraments, which is important; this being the only place in the New Testament, where they are thus brought in juxtaposition.

"Under the cloud," *i. e.* "overshadowed by the cloudy pillar, as in baptism we pass under the cloudy veil of water," "through the sea," as "through" the waters of baptism." καὶ πάντες ἐβαπτίσθησαν. "And thus were baptised into the dispensation of Moses." Comp. Ex. xiv. 31.: "They believed the Lord and his servant Moses" (after the passage of the Red Sea). εἰς τὸν Μωυσῆν, used as a parallel to εἰς τὸν χριστόν. This agrees with the Rabbinical representation of the cloud. "It encompassed the camp of the Israelites, as a wall encompasses a city." Pirke, Eleazar, c. 104., as quoted by Dr. Gill. Compare also Numb. xiv. 14.: "Thy cloud standeth over them." Although ἐβαπτίσθησαν occurs in A.C.D.E.F.G., yet it may perhaps be a correction of ἐβαπτίσαντο (B.?) J. K., which is the natural expression for the voluntary

pledge involved in Christian baptism. Compare ἀπελούσασθε, in vi. 11.

4. The food and drink are parallel to the Lord's Supper. To the first, there is no explanation added, from its evident reference to the well known narrative of the manna. For the second the explanation was necessary, because the tradition to which it refers is not contained in the Old Testament. This tradition maintained that there was a well formed out of the spring in Horeb, which gathered itself up into a rock, like a swarm of bees, and followed the people for forty years, sometimes rolling of itself, sometimes carried by Miriam; and always addressed by the elders when they encamped, in the words of Numb. xxi. 17.: "Spring up, O well." See the Targums, as quoted by Wetstein, Schöttgen, and Heydenreich (Lightfoot has only given one, and that not the most remarkable).

In accordance with this notion the Rock of Moses as pointed out by the local tradition of Mount Sinai is not, as the narrative in Exodus would seem to require, a cliff in the mountain, but a detached fragment of rock, about fifteen feet high, with twelve

ἔπιον πόμα\* (ἐπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης

\* τὸ αὐτὸ πόμα.

or more holes on its surface, from which the water is said to have gushed out for the twelve tribes. This local tradition is as old as the Koran, which mentions this very stone (ii. 57., vii. 160.); possibly as old as Josephus, who describes the rock of Moses as "*lying beside*" the mountain (παράκειμένην), Ant. iii. 1.7. The word "spiritual" (πνευματικόν), is applied partly from the heavenly and preternatural character of the sustenance, as described in Exod. xvi. 14., xvii. 6.; Numb. xx. 2—11., and with regard to the manna, in especial reference to its descent from heaven, and its designation in Ps. lxxviii. 24, 25., as "the bread of heaven," and "angels' food," comp. Joseph. Ant. iii. 1. 6.: *θεῖον βρώμα καὶ παράδοξον*. But it also refers, and especially in the case of the water, to the glory which was, as it were, reflected on the earthly elements from their relation to Christ. The "cloud" and the "sea," though evidently used here as figures of baptism, had not been brought into the fixed circle of Messianic ideas, therefore to them the word is not applied. But the manna and the water seem to have been long understood as figures of Him who was to supply all the longings of His people, and they are

accordingly so used in John, vi. 50.: "I am the bread which came down from heaven," and John, vii. 37. 39.: "If any man thirst, let him come unto me. . . . (This spake He of the Spirit)." In like manner, the moment that the Apostle speaks of them, the outward history seems to melt away, and he only sees in it Christ, already in the wilderness, the Life and Guide of His people. This in some degree accounts for the allusions to the tradition, which would have been out of place if the actual facts of the history had occupied the prominent place in his thoughts, but which become intelligible if he used the story as a vehicle to convey the idea of the ever present-power of Christ. It would then be comparatively indifferent whether he adhered to the Mosaic narrative, which represents the miraculous appearance of the water as isolated facts at the beginning and at the end of the wanderings; or whether he adopted the story which endeavoured to bridge over the interval between the two, by representing the *cliff* (γῆψ) at Mount Hor to have been identical with the *rock* (ῥαψ) which had been struck at Mount Horeb. He adopts or acquiesces in this latter representation, but in doing

πέτρας, ἡ πέτρα δὲ ᾗ ὁ χριστός). ὁ ἀλλ' οὐκ ἐν τοῖς πλείο-  
σιν αὐτῶν ἠυδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ

<sup>a</sup> ἡ δὲ πέτρα.

<sup>b</sup> εὐδόκησεν.

so he guards himself from any literal agreement with it: the word "spiritual" (πνευματικῆς) raises our thoughts at once to the figurative sense in which alone it could be applied to the rock, however literally it might be applied to the stream; and the concluding words, "but the Rock was Christ," seem specially inserted to impress upon his readers that whatever might be the facts of the history or tradition, the only Rock which was in his mind at the moment was the Messiah (ὁ χριστός), who was in a far higher sense than the actual cliffs of Hor or Horeb, the rock which was always in view with its shadow to protect and its waters to refresh them, at the end of their long and weary wanderings, no less than at their beginning.

Compare for the union of the two blessings of the manna and the water, as if lasting through the whole journey, Nehem. ix. 15.: "Thou gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hast sworn to give them."

For the traditional comparison of the Messiah to the rock, see Philo, Alleg. p. 82.; Quod detur potiori, p. 212.; and the Targums on Isaiah, xvii. 1. (quoted in Wetstein). For the comparison of God to a rock in the desert, see Psalm xci. 1. 2.; Isaiah, xxxii. 2.

Christ has the same relation to the Spirit as the rock to the water; it is from Him that the Spirit flows (comp. John, vii. 37.), and one is here put for the other, as in 2 Cor. iii. 17.: "The Lord is the Spirit." For other passages in which He is spoken of as "the Lord" of the Old Testament, see verses 9. 20.; Jude 5. (Lachm.); Heb. xi. 26. For similar interpretations see Gal. iv. 24., where by ἀλληγορούμενα he expresses nearly the same idea as by πνευματικῆς here; and for the sense of πνευματικὸς for "typical," "as seen in the light of the Spirit," see Rev. xi. 8. (ἦτις καλεῖται πνευματικῶς Σόδομα).

5. "Such were their privileges. But they were not saved thereby from the heaviest judgments. Out of the whole number who, without exception, partook of these blessings the greater part perished." γὰρ, i.e., "We know that it is so, for this is the

ἐρήμῳ. <sup>6</sup> ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς καὶ κεῖνοι ἐπεθύμησαν. <sup>7</sup> μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν, ὥσπερ<sup>a</sup> γέγραπται Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν. <sup>8</sup> μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν<sup>b</sup> ἐν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. <sup>9</sup> μηδὲ ἐκπειράζωμεν τὸν

<sup>a</sup> ὥσ.

<sup>b</sup> ἔπεσαν.

proof." Compare Luke, vii. 47., "Her sins are forgiven her, because she loved much." κατεστρώθησαν is taken from κατέστρωσεν, Numbers, xiv. 16., "their bodies were left to moulder away on the sands of the desert." For a similar argument see Heb. iii. 17.

6. "In these things we may see our own models." τύπος is generally used for a model as an example; here, for a model as a warning. The parallel is drawn between such sins of the Israelites as most resembled those to which the Corinthians were liable. "Desirous of evil things" (ἐπιθυμητὰς κακῶν), probably a general phrase, to be further explained by the ensuing verses, and meaning "with your appetites set on evil rather than on good." If, however, it has a more special allusion, it must be, in the case of the Corinthians, to the idol-feasts, and of the Israelites, to the flesh-pots of Egypt and the quails, Numb. xi. 4. 33.

7. εἰδωλολάτραι, i. e. "by countenancing or partaking in

the rites attendant on the feasts." ὥσπερ γέγραπται, i. e. in the matter of the golden calf (Ex. 32. 6.), where φαγεῖν καὶ πιεῖν is used in LXX. as here. παίζειν, "to dance," as in the heathen ceremonies both of Syria and of Greece. Comp. Hom. Od. ix. 251.; Aristoph. Ran. 445.; Herod. ix. 11.; Virg. Ecl. vi. 21.

8. πορνεύωμεν, i. e. "by joining in the licentious rites which, especially at Corinth, were blended with the worship of Venus," whence the proverbs about Corinthian sensuality. For this juxtaposition of the two, compare Acts, xv. 29.; 1 Cor. vi. 12. ἐπόρνευσαν, i. e. in the matter of Baal-peor, Numb. xxv. 1—9., where, as well as in Philo, Josephus, and the Rabbis, the number is 24,000, not, as here, 23,000. The variation must be referred to the original text of the Apostle, not to any subsequent error or correction of the copyists, as they, if they altered it at all, would have been more likely to have altered in conformity with Numb. xxv. 9. than against it.

κύριον, καθὼς\* τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄφεων ἀπώλυντο.<sup>b</sup> <sup>10</sup>μηδὲ γογγύζετε, καθὼς<sup>c</sup> τινες αὐτῶν ἐγόγγυ-

\* τὸν χριστόν. καθὼς καί.

<sup>b</sup> ἀπώλυντο

\* καθὼς καί.

9. ἐκπειράζωμεν τὸν κύριον. "Let us not tempt Christ by going to the verge of our Christian liberty," as in the expression of "tempting God" in Matt. iv. 7. κυρίον B. C., Θεόν A., perhaps corrections of χριστόν (D. E. F. G. H. I. K.), to obviate the inference from the next clause of Christ's presence in the Old Testament. But there is nothing more unusual than is implied in verse 4. and the other passages there quoted, and the reason for Christ rather than God being spoken of here is, that he wishes to bring before the Corinthians (as in viii. 12.), that it was against Christ, their loving Redeemer, that they sinned in this abuse of their liberty. It is interesting to trace the same feelings in the ancient liturgies, as quoted here by Estius, as in the Antiphon for Advent: "O Adonai, et Dux domûs Israel, qui Mosi in igne flammeo rubi apparuisti, et ei in Sinâ aquam dedisti, veni ad redimendum nos in brachio extracto;" and for Easter, "Surrexit Christus de sepulchro, qui liberavit tres pueros de camino ignis ardentis."

10. καθὼς τινες ἐπείρασαν, i. e. in Massah at Horeb, Exod. xvii. 7. The destruction by serpents, however, did

not take place here, but after the cowardice of the people, in Numb. xxi. 6.

γογγύζετε, i. e. "do not complain against the authority of Paul as an Apostle" (referring to the argument in ix. 1—10.).

ἐγογγύσαν, i. e. in the matter of Korah, where the judgment was a plague, Numb. xvi. 49. τοῦ ὀλοθρευτοῦ, i. e. the Destroying Angel — "the Angel of Death," from the LXX. translation ὁ ὀλεθρεύων, Exod. xii. 23., and in this very place, Numb. xvii. 13.; so also Wisd. xviii. 25. Comp. Ps. lxxviii. 5. where, by a reverse process, what is in Exod. xii. 23. called the "Angel" is there called the "Pestilence." See also the Rabbis in Lightfoot. There is a curious resemblance to the words and to the general sense of this passage, in Judith, viii. 25—27., where, as in verse 13. of this Chapter, the Israelites are warned not to give way to their trials, because God tries them only as he tried their fathers (πειράζει ἡμᾶς καθὼς καὶ τοὺς πατέρας ἡμῶν). Thus far the Greek; but the Vulgate adds: "Illi autem qui mutationes non susceperunt cum timore Domini, et impatientiam suam et improprium murmurationis suæ contra Dominum postularunt, exterminati sunt

σαν καὶ ἀπώλονται ὑπὸ τοῦ ὀλοθρευτοῦ. <sup>11</sup> ταῦτα δὲ τυπικῶς<sup>a</sup> συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. <sup>b</sup> <sup>12</sup> ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ. <sup>13</sup> πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν

<sup>a</sup> πάντα τύποι.

<sup>b</sup> κατήντησεν.

*ab exterminatore, et a serpentine perierunt.*"

11. τυπικῶς is only used here in the New Testament, and hence perhaps the substitution of τύποι in D.E.F.G.J. συνέβαινον (the plural) refers to the events in detail; ἐγράφη (the singular), to the record as a whole. "These events occurred historically to them, but the record of them was made for us; for us, far removed as we are from them, who have been overtaken by the last great days of the world's existence;" "heirs of all the ages." τὰ τέλη τῶν αἰώνων, the same as συντέλεια αἰῶνος, Matt. xiii. 39., the plural nominative resulting from the plural genitive, the plural of αἶων being here, as elsewhere, used in the Epistles. κατήντηκεν. "Came down, as to their natural resting-place."

12. "Therefore, with these warnings before us, let no one be so proud of his Christian privileges, of his knowledge, of his liberty, of his gifts, of his communion with Christ, as to think that he is above the danger of falling." Compare the other indications of

the pride and over-consciousness of superiority in the Corinthian Church, i. 2., iv. 8., xiv. 36.

13. The connexion is abrupt, because he passes immediately from a warning to an encouragement: "Let every one take heed lest he fall; for he can avoid falling, inasmuch as he is not exposed to insuperable temptations" (ἀνθρώπινος, "on a level with human powers"); "on the contrary, he may rely on the justice of God, who will not overwhelm us but by our own fault." πιστὸς expresses what we find often in the Old Testament, the faithfulness or justice of God rather than his mercy held out as a ground of hope. τὴν ἔκβασιν, "the means of flight." ὑπενεγκεῖν refers to the whole sense of the passage: "You will be able to escape, and to bear up against your difficulties."

14. What the precise temptation alluded to was, it is difficult to determine. But this warning against idolatry immediately following (connected also by the word διόπερ, and φεύγετε referring to ἔκβασιν),

ἔχουσιν τοῦ θύνασθαι ὑπενεγκεῖν.\* 14 οἷός ἐστέ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας.

\* ἡμᾶς ὑπενεγκεῖν.

seems to point to the general subject of the whole passage, viz. the idol feasts.

"You are indeed in great difficulties; all the grandeur, all the beauty, all the festivity of heathen life, are around you to tempt you to fall into the same sins as those which overcame the Israelites; but still,

by all the motives which I have laid before you, I conjure you (ἀγαπητοί μου) by the love which I bear to you, not merely to avoid the idol feasts for the sake of others, but to fly from them yourselves; for to partake of them is, in fact, to partake of an idolatrous rite."

PARAPHRASE IX. 1—X. 14. — “*When I speak of the self-denial which I would exercise rather than entangle any Christian in sin, I speak of what you know that I bear out by my habits of daily life. Yes, you know that such is my habitual course, you know the toil and servile labour of tentmaking which I undergo for your sakes, of my own free will, and in spite of my Apostolic dignity. It is indeed a voluntary self-denial, for my right to support from the Churches is undoubted. I am an Apostle as truly as the original Twelve. I, like them, have seen the Lord Jesus. I have, to you at least, given the most incontestable signs of my Apostleship, by your conversion. And therefore the refusal to receive maintenance from you is not, as some would insinuate, because I have not the right to ask it. I have this right as fully as the most favoured of the Twelve, as fully as even Peter the first of the Apostles, and the immediate kinsmen of Christ Himself; and this right I claim, first, on the general grounds which apply to all occupations; to the soldier, who receives his pay for fighting; to the planter of the vineyard who eats the grapes of the vineyard; to the shepherd, who supports himself on the milk of the flocks and herds which he feeds. And I claim it also under the sanction of a higher authority than any human custom; the command to allow the ox to eat of the corn which it treads out, applies in principle to men also, for whose sake this, as well as all the commands about the brute creation, are recorded, and it is this principle which fully justifies the practice of rewarding the labourer by a share in the harvest which he has helped to produce. What is thus true of the literal, is true also of the spiritual harvest, the seeds of which I have sown amongst*



*you, and which now flourishes so abundantly ; and in claiming from you a maintenance in return, I should not be claiming, like the earthly labourer, a reward the same in kind, but one far inferior, a reward merely of perishable outward maintenance in return for a harvest of imperishable spiritual gifts. Nor again should I be claiming anything which you refuse to grant to others, but only what you do grant to those teachers who with all their pretensions have none comparable to mine who am your founder. Such is my right ; but I decline to exercise it, and endure all manner of privations, rather than by affording the slightest pretext of suspicion of interested motives, to impede the advance of the glad tidings of the coming of the Anointed Deliverer.*

*“ Let me, then, urge my example upon you ; but first I must again reassert my right ; the right which grows immediately out of that glad tidings which it is my great mission to proclaim, and which by our Lord’s own command as surely entitles its heralds to a maintenance, as an occupation in the service of the Temple and altar entitles its priests to a share in the sacrificial gifts and offerings. Yet this right, whatever others may have done, as I said just now, I have not used. And when I said it, remember that I said it not, as some would insinuate, with a view of extorting money from you by other means. So far from using any covert means of procuring a maintenance from you, nothing could induce me to forfeit the only merit I have. To proclaim the glad tidings on which my right is founded, is no merit in itself ; it is the discharge of an inevitable duty, for which I deserve no more thanks than a slave who administers his master’s property. A reward I have, it is true ; but that reward is to receive no reward ; it consists in the pursuance of my mission without reward, and therefore without*

*suspicion and without offence. And you know that I am sincere in what I say; my whole life attests it. Not only have I, in this matter of the maintenance, abandoned the personal liberty which I might justly have claimed, for degrading and servile labour; but for the sake of gaining converts, even a few out of the mass of the unbelieving world, I accommodated myself amongst you to the feelings alike of Jews and Gentiles. Above all, I always showed my sympathy for the weak and unenlightened conscience. And all this I did and do in order that I, as well as those whom I converted, might share in the gladness of those tidings which I proclaimed to them.*

*"I have been speaking up to this time rather for those Jewish converts who question my right, than for those Gentile converts who abuse theirs. But my last words recall me to the recollection of the necessity of self-denial, for the sake, not only of others, but of ourselves. As certainly as the Jews know the right conferred by sacred services on those who minister in them, so surely do Gentiles know the eagerness of those who in the great national games of Greece contend for the prize, and the rigid discipline practised by them beforehand. Let this be an example to you, remembering only how much greater is your reward than the pine-leaved garland of the Isthmian games. Such too is my practice, not less eager or less severe; and the enemy with whom I contend is my own body, which bears in the marks of its hard service the proof of my self-denial. He who has been the herald of the contest and of the prize to others, must beware lest he himself be rejected at the end of the day as worthless. For indeed no privileges, however exalted, are able to secure us against the danger of temptations, as we know from the example of our ancestors in the faith. They, like us, had their Baptism*

*in the Red Sea, and in the shadow of the cloudy pillar. They, like us, had their Eucharist in the manna and in the water from the rock; the rock which followed them, according to the tradition, throughout their wanderings; the rock which was no less than Christ. All alike were so favoured; and yet of all, except two, the carcasses were left bleaching in the desert. In their sins we see the likeness of those to which we in these latter days are tempted; the idolatrous rites, the sensuality of heathenism, the abuse of Christian liberty, the murmurs against authority. Beware, then, lest you fall. So far from being exposed to superhuman difficulties, God's justice will always give an issue from your trials, if only you will avail yourselves of it. And so, though your temptations to idolatry are great, yet you can and ought to escape from them."*



IN some respects this Section resembles the discussion on marriage in Chap. vii. The Apostle lays down a general principle, from which his own conduct is an exception. Both the principle and the exception derive remarkable illustration from ancient history. The general principle is the same as that which Plato asserts in the first book of the Republic, that all professions, the highest as well as the lowest, have two aspects: that which ministers to the public good (*ἐβεργῆτική*), and that which supports the individual during his ministrations (*μισθαρνητική*). The more unselfish and benevolent is the main object of the profession, the more is the need for a maintenance of the man to whom that object itself yields nothing. Such precisely is the Apostle's argument on behalf of the rights of the first Apostolic teachers, which has become the basis in later times of the endowment of a separate order of clergy. But to

this general rule, which he lays down for others, he makes an exception against himself; and this, again, coincides with the similar stress which the greatest of heathen philosophers laid on the distinction between himself and the regular teachers of his time. They received pay for their instruction; he vehemently repudiated it. "Socrates," says Mr. Grote<sup>1</sup>, "considered such a bargain as nothing less than servitude, robbing the teacher of all free choice as to persons or proceeding; and assimilated the relation between teacher and pupil to that between two lovers, or two intimate friends, which was thoroughly dishonoured, robbed of its charm and reciprocity, and prevented from bringing about its legitimate reward of attachment and devotion, by the intervention of money payment." Such was the Apostle's feeling towards his converts; and although the actual order of the world, as he himself acknowledges, would render it almost impracticable as a general rule, yet it is impossible not to appreciate at once the loftiness of his sentiment and the force of his argument. In an age or in a society, where the minds of men are disposed readily to acquiesce, there is usually no authority greater than that of an order of established teachers. But in a time of unsettlement or inquiry, such as was the Apostolic age, and, it may be added, our own, the authority of a layman in religious matters is usually far higher than that of a clergyman; and for this reason, that every sentiment which he utters on such subjects is regarded as spontaneous, disinterested, and unprofessional, to a degree not felt in the case of the regular and established organs of instruction. Such a *lay* position, if one may so speak, the Apostle here labours to vindicate for himself.

<sup>1</sup> Hist. of Greece, vol. viii. p. 482., founded on Xenophon, Mem. i. 2. 6.

(3.) *The Evil of the Sacrificial Feasts.*

X. 15—XI. 1.

<sup>15</sup>ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι. <sup>16</sup>τὸ ποτήριον

The concluding verse of the last Section has now brought him back to the original subject of the sacrificial feasts; but whereas he dwelt before only on the scandal to others, he now, in accordance with the train of thought which he had begun in ix. 23., dwells chiefly on the evil to themselves. And the sense of this evil is enhanced by the recollection incidentally introduced in x. 3. of the only Christian institution which bore any resemblance to these feasts. This argument from the Eucharist he introduces by an appeal, not, as before, to his own authority or example, but to their common sense and reason. It was a practice with which they were *all* familiar as with an institution which belonged equally to the whole society. It was an argument which, with their boasted logical acumen, they must recognise as self-evident.

15. *ὡς φρονίμοις, i. e.,* "in your acknowledged character of wise men." Comp. i. 5., viii. 1. *ὑμεῖς, i. e.,* "you, as distinct from me." Comp. 2 Cor. i. 24.

16. That Christ is one with His people, is a truth which pervades the whole of St. Paul's teaching. The peculiarity of this passage is that, for the sake of a more direct contrast with the idol-feast, he urges the closeness of this communion, not in Christian life generally, but in the feast or meal of the Eucharist. The reality of this communion he enforces chiefly by two arguments.

First, he refers them to the words of the institution, with which, as we know from xi. 23., they were already familiar. Every expression points back to the scene of the Last Supper, as if he said, "The cup, the words of blessing, the bread with the act of breaking, bring at once before our minds the memorable night when He said, 'This is the new covenant in my blood, this is my body,' and therefore you know what is implied in drinking of that cup, and eating of that bread."

It is observable that, whereas in all other passages the

τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ

bread is mentioned before the cup, according to the order of the original institution, here and in verse 21. the cup is mentioned before the bread, probably from the turn given to the whole passage by the parallel which had suggested it in the heathen feasts, where the libation preceded the meal.

"The cup of blessing" occurs only here in the New Testament; but is evidently in allusion to the fourth and most sacred cup at the Paschal feast, which was so called from the words pronounced over it: "Blessed be Thou, O Lord our God, the King of the world, who has created the fruit of the vine." בְּרַךְ כּוֹס (Light-foot ad h. l.).

εὐλογεῖν, as used in the LXX., is properly, "to speak well of," hence "to praise," "to congratulate," and it may thus be applied with equal propriety to God and to man. The Hebrew word בְּרַךְ, of which it is frequently a translation, means in the first instance "to kneel," and hence its original application is, "to worship," or "praise God;" and its application to man is only secondary. εὐλογία is used here, as in xiv. 16. and Matt. xxii. 27. (comp. Luke, xxii. 19.), as equivalent to εὐχαριστία, the only difference being that εὐλογία expresses the form, and εὐχαριστία the

substance of the speech. The one is "a blessing of God," the other, "a thanksgiving to God." But there is the further thought that by this thanksgiving or "grace," the object so spoken of is consecrated to God's service. Comp. 1 Tim. iv. 4. 5.: οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως. Hence arises the application of the word to inanimate objects. ὃ εὐλογοῦμεν "over which we pronounce our blessing of God." So "He blessed the loaves," Luke, ix. 16., and (on one occasion only) in the Old Testament, "he doth bless the sacrifice" (1 Sam. ix. 13.: εὐλογεῖ τὴν θυσίαν, LXX.). By a like confusion the elements of the bread and wine were afterwards called by the name of "thanksgiving" or "Eucharist." Compare Justin. p. 93. τοῦ εὐχαρισθέντος ἄρτου καὶ οἴνου καὶ ὕδατος . . . καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῶν εὐχαριστία.

The plural form (εὐλογοῦμεν, κλῶμεν) probably points to the fact that the whole society in some manner took part in the blessing of the cup and the breaking of the bread. This is required by the turn of the argument which, especially in verse 17. implies that the "communion" was a joint act of all, and which here implies

χριστοῦ<sup>a</sup>; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος

<sup>a</sup> ἐστίν.

that this joint communion consisted, not in "drinking" and "eating," but in "blessing the cup" and "breaking the bread." This joint act may have been performed either by themselves actually assisting in the blessing and the breaking, or as represented by the president of the feast, whilst they, in the case of the blessing, responded to it by the Hebrew "Amen" (as must be implied in xiv. 16.). From the expressions used in Acts, ii. 46. ("They," *i. e.* the believers generally, "breaking bread"), and xx. 7. ("They met together to break bread"), it would seem that, at least, in the case of the bread, it was a joint action; and such is the opinion even of the Roman Catholic commentator, Estius.

"Communion" (*κοινωνία*) is here alone used of the Eucharist, and is the origin of the name as applied to it. The predominant idea of the word in this place is that of union with Christ (as in i. 9.), in contrast, as it afterwards appears in verse 20., to "union with demons." But the especial allusion to the Eucharist, leads him to express this union in the stronger language, "communion of the *blood* . . . and of the *body* . . . of Christ," as suggested by the words of the original institution, which coincided with the sentiment of

entire identification, elsewhere expressed under the same forms of speech (as in John vi. 50—56.); and here of especial importance for the argument against the idol feasts. This general idea of communion *with Christ*, he does not here further explain; but there is a more precise sense attached to the word in this passage, which naturally unfolds itself from the expressions he has used. "You are one with Christ," he would say, "because you are one *with each other*;" and this too, is expressed in the Christian feast." The thought is suggested to him: (1.) By the sense always latent in the word *κοινωνία*, not merely of a participation, but of a *joint* participation; so that although it is capable of application to a single person, it almost always involves the notion of several. (2.) By the nature of the ceremony itself. Having, for the reason above stated, begun with allusion to the cup, he proceeds to the bread, or "loaf" (such is the meaning of τὸν ἄρτον), which, unlike the modern mode of celebration, seems to have been placed whole on the table, and then divided into its several portions; thus representing the idea so frequent in the Apostle's writings, of the one

τοῦ χριστοῦ ἐστίν; <sup>17</sup> ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἔσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. <sup>18</sup> βλέπετε τὸν

community, with various parts and functions, but united in their common Head. Jamblichus (in his *Life of Pythagoras*, p. 18.) says that, "according to the barbarian custom in former times, all friends agreed together over one loaf" (*ἐπὶ ἓνα ἄρτον συνέσταν*). (3.) By the use of the word "Body" (*σῶμα*) of Christ. This, in St. Paul's language, never, or hardly ever, means His literal corporeal frame, but is always expressly declared to be that new body which is His by virtue of His union with His followers, namely, *the whole Christian society*. Compare vi. 15., xii. 12.; Eph. i. 23., ii. 16., iv. 4. 16., v. 30.; Col. i. 24. When the literal body of Christ is spoken of, it is either as *σὰρξ* or as *αἷμα*. See especially Col. i. 22. (*ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ*).

The argument is as though he said, "In the cup you jointly partake of the blood of Christ, according to His words. But in the bread you jointly partake of the body of Christ by a still clearer argument. For what is the meaning of the one loaf with its several parts, except to set before us that one loaf and one body which we are collectively? (*οἱ πολλοί*, see xii. 12.) For this is the meaning of that solemn act in which we *all* (*οἱ πάντες*),

not one or two only, but the whole society, partake, not of separate fragments, but of the one complete loaf (*ἐκ τοῦ ἑνὸς ἄρτου*). And this one body, which we thus prove ourselves to be by this act, is the body of Christ of which we partake in the Eucharist."

The idea is not the same as that which in later times has usually been attached to the act and words of the institution of the Eucharist, although it follows almost as a natural consequence from St. Paul's invariable use of the words "Body of Christ." It has, however, found expression in the double meaning of the word "communion," and in such Eucharistical services as the Second Prayer after the celebration of the Communion in the Church of England: "We most heartily thank Thee . . . for that Thou dost assure us thereby . . . that we are very members *incorporate* in the mystical *body* of Thy Son, *which is the blessed company of all faithful people*." Compare, for analogous expressions, Ignatius (ad Trall. 8.): "*Faith which is the flesh of the Lord, Love which is the blood of Jesus Christ*."

18. The practice of the Israelites is introduced, not in antithesis to the pagan sacrifices, but to impress upon



Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσιν; <sup>19</sup>τί οὖν φημί; ὅτι εἰδωλόθυτον τι

his readers, in a case more familiar to them than Grecian customs, the necessary connexion of all sacrificial feasts with the worship to which they belonged. "Israel after the flesh;" i. e. the Jews literally, as distinct from "the Israel of God," Gal. vi. 16. This particular expression, as well as the general sense of the whole passage, is a strong instance of the disparaging tone in which the Apostle sometimes speaks of the Jewish nation and system, as if, in comparison with the Christian society, they were nearly on a level with the Gentile nations and pagan worship. Compare Gal. iv. 3. 8. 9., where the "bondage" and "beggarly elements of the world" of which he speaks, may from the tone of the context be either Jewish or pagan. So here he speaks of their sacrifices as offered indeed to the true God, but still as something quite distinct from anything in the Christian Church, and much as we might now speak of the Samaritan sacrifice on Mount Gerizim at the present day. It should be observed, that the Jewish sacrifices of which he here speaks were not the sin-offerings (which were entirely consumed on the altar), but those called "peace-offerings" or "thank-offerings."

For the practice of eating the remainder of sacrifices, see Lev. viii. 31.; Deut. xii. 18., xvi. 11.

The somewhat harsh expression "have communion with the altar," seems to be substituted for what we should naturally have expected, "with God;" partly in order to bring more vividly before them the connexion of the feasts with the altar from which they were taken, but chiefly because "communion with God" was too high a thought to be brought down to the level of the mere outward ceremonial of the fleshly Israel. For this substitution of words comp. viii. 2., ix. 27.

19. 20. The suppressed conclusion of the last verse would be, "So you by partaking of the heathen feasts partake of their worship." And this recalls the assertion in viii. 4. that the heathen divinities had no real existence. As though he said, "When I speak thus, do I contradict what I said before?" No; but what I say is this (ἀλλ' ὅτι). As in viii. 4. he had said that whatever might be the notions of heathens, about their divinities, at any rate for Christians these divinities had no real existence; so here conversely, he says, that whatever might be the feelings of Christians about the false divinities, still to

ἔστιν ἢ ὅτι εἰδωλόν\* τι ἔστιν; <sup>20</sup> ἄλλ' ὅτι ἃ θύουσιν<sup>b</sup> δαιμονίους καὶ οὐ θεῶν θύουσιν, οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν

\* transpose εἰδωλόν and εἰδωλόθυτον.

<sup>b</sup> θύει.

the heathen they had a real existence. In neither case does he intend to express any belief of his own in their existence or non-existence; but merely to assert the belief of the respective parties, Christian and heathen, about them. The question remains, in what sense he conceived that they had a real existence for heathens. He answers in words from the LXX. version of Deut. xxxii. 17. ἔθυσαν δαιμονίοις καὶ οὐ θεῶν, and it has been often argued with much probability, that he meant hereby to assert that, although the particular divinities, as conceived under the names of Jupiter, Venus, &c. were mere fictions, yet there were real evil spirits who, under those names or in the general system of pagan polytheism, beguiled them away from the true God. (So Ps. xcvi. 8. (LXX.) πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια.) Such certainly was the general belief of the early Christians. But the strong declaration in viii. 4., reiterated here in verse 19., of the utter non-existence of the heathen divinities, renders it necessary to reduce even this modified assertion of their existence, within the narrowest limits compatible with the meaning of the words. And for this it is enough

if we may understand him as saying that in the mind of the heathen sacrificers, whatever Christians might think, the sacrifices were really made to those whom the Old Testament called δαιμόνια. It is in fact a play on the word δαιμόνιον: the heathen Greeks (as in Acts xvii. 18. the only passage where it is so used in Biblical Greek) employed it as a general word for "Divinity," and more especially for those heroes and inferior divinities, to whom alone (according to the belief of this later age), and not to the supreme rulers of the universe, sacrifices as such were due. The writers of the New Testament and the LXX., on the other hand, always use it of "evil demons," although never perhaps, strictly speaking, for the author of evil who is called emphatically "Satan," or the "devil." And it is by a union of these two meanings that the sense of the passage is produced. "The words of Deut. xxxii. 17. truly describe their state, for even according to their own confession, although in a different sense, they sacrifice to demons." It is interesting to remember that a similar play on the same word, although for a totally different object, occurs in the Apology of So-

δαιμονίων γίνεσθαι. <sup>21</sup> οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ

crates, where he defends himself against the charge of atheism, on the ground that he believed in a demon (*δαιμόνιον*); and that demons (*δαιμόνια*) being sons of gods (*θεῶν παῖδες*), he must therefore be acknowledged to believe in the gods themselves.

There are here great varieties of reading; but none important. Two cursive MSS. omit the first clause *ὅτι εἰδωλόθυτόν τι*. A. C<sup>1</sup>. omit the second *ὅτι εἰδωλόν τι*. B. C. and I. K. respectively retain both clauses, but invert them. The only difference in the sense is that made, (1.) by D. E. F. G. *ὅτι εἰδωλόθυτόν ἐστὶ τι; οὐχ ὅτι εἰδωλόν* (or *εἰδωλόθυτόν*, E. G.) *ἐστὶ τι*, which must be "Do I say that a sacrificial feast is anything? No, I do not say so." It is apparently a correction, in order to render the Apostle's meaning more clear. (2.) *ὅτι ιεροθύτον τό ἐστιν ἢ εἰδωλόθυτόν τί ἐστιν*; Marcion in Epiphanius. This apparently was an alteration made by Marcion, in order to place Jewish sacrifices (*ιερόθυτα*) on the same head as heathen (*εἰδωλόθυτα*).

21. He now turns to the practical conclusion that there is a real incompatibility between Christianity and partaking in the sacrificial feasts *as such*. "The cup of demons" is the bowl (or *κρατήρ*) of liba-

tion which was poured for that the beginning of a feast or of a sacrifice; hence to drink of the wine of libation was regarded by the Rabbis as a sign of apostasy (see Wetstein). "The table of demons" may either be the table for the meal following upon the sacrifice, or the more solemn banquets laid out, as in the Roman lectisternia, on tables attached to the altars. (Macrob. Sat. ii. 11.) "The table of the Lord," as distinct from "the cup of the Lord" is the table on which the bread is placed. The use of the word agrees with the description of the actual ceremony in xi. 19—34.—the Lord's *Table* being the natural accompaniment of the Lord's *Supper* (xi. 20.). For the general argument of the incompatibility of such a union, see 2 Cor. vi. 15. The incompatibility is in this case probably heightened, and in part suggested, by the recollection that one of Christ's peculiar works was the casting out of demons; if so, it is another of the many instances afforded by this Epistle of a familiarity with the substance of the Gospel narrative as at present possessed by us. The phrase *τράπεζα τῷ δαιμονίῳ* occurs in Isa. lxx. 11. (LXX.)

22. *ἢ παραζηλοῦμεν τὸν κύριον*; "Or if we think we are

τραπέζης δαιμονίων. <sup>22</sup> ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἴσμεν;

<sup>23</sup> Πάντα\* ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξ-

\* add *mol.*

able to unite these discordant elements, are we prepared to challenge the Lord to anger? Surely we are not stronger than He?" The words are a continuation of the same quotation in Deut. xxxii. 17—21. as that from which the words of verse 19. are taken: καὶ εἶδε ὁ κύριος καὶ ἐζήλωσε καὶ εἶπεν, Αὐτοὶ παρεζήλωσάν με ἐπ' οὐ θεῶν, παροξυνάν με ἐν τοῖς εἰδώλοις αὐτῶν (comp. also Baruch, iv. 7. 8.). There is the same play upon κύριος here, as upon δαιμόνια in 19. "Shall we provoke the jealous Lord, who has in the Law denounced idolatry, by mixing His cup and His table with that of devils."

For this identification of Christ with "the Lord" of the Old Testament, comp. verses 4. and 9.

The expression παραζηλοῦμεν is taken from the metaphor of marriage between God and his people, which pervades large portions of the Old Testament especially Hosea and Ezekiel. The strength of the expression would almost seem to indicate that they had conceived the possibility of celebrating the Eucharist at an idol feast. Compare xi. 29., where in speaking of a similar subject he alludes to the judg-

ment of sickness and death provoked by it.

23. The transition here is so abrupt that one would almost imagine the ensuing section to stand entirely by itself, merely as a practical summary of the whole question, especially as the argument is taken up again from the original point of view which had been dropped since ix. 23. that of deference to others. But there are still some apparent allusions to the Eucharist in verses 26. 28. 30. which furnish a thread of connexion, and the words "all things are lawful for me," are hardly more disconnected here than in vi. 12. where they had occurred before. In both cases, an impassioned appeal of the Apostle, expressing the utter contrariety between the profession of Christians (here as expressed in the Eucharist, there as expressed in Baptism), and the practice of heathenism, is broken off by what seem to be the words of an objector, "all things are lawful," which St. Paul immediately takes up, adopts as his own, and proceeds to justify and moderate. The first qualification, "all things are not expedient," is the same as in vi. 12. συμφέρει here as in all the other passages where it is used abso-

ἐστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. <sup>24</sup>μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου. <sup>25</sup>πᾶν τὸ ἐν μακέλλῳ παλούμενον ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν συνειδήσιν. <sup>26</sup>τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. <sup>27</sup>εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν συνειδήσιν. <sup>28</sup>ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο ἱερόθυτόν<sup>c</sup> ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον

\* add ἕκαστος.

<sup>b</sup> τοῦ γὰρ.

\* εἰδωλόθυτον.

lutely, implies what is expedient (not for ourselves, but) for others. See vi. 12., xii. 7.; Heb. xii. 10.; Acts xx. 20. The second "all things edify not" (οἰκοδομεῖ), is peculiar to this passage, and is used in reference to the argument already begun in viii. 2. "This indifference about idol feasts does not really, as you suppose, advance a man in Christian knowledge or holiness; it may tend only to retard him." Comp. viii. 10.

24. "Every man's actions affect his neighbour's welfare as well as his own."

25. Now follow the practical rules. First, the concessions to latitude. *μάκελλον*, a Latin word, which Plutarch uses to explain the Greek word *κρεωπώλιον*. It was also used by the Rabbis מִלֵּין (macolin). *μηδὲν ἀνακρίνοντας* "asking no questions, whether the food is or is not the remains of victims."

*διὰ τὴν συνειδήσιν*. "Because of the religious scruple which it may excite, whether in yourselves or in others."

26. "The earth is the Lord's,

and the fulness of it," from Ps. xxiv. 1., was the common form of Jewish thanksgiving before the meal. See Wetstein ad h. l.; and hence probably it was the early Eucharistic blessing, and thus alluded to in this place, as if he said, "This, therefore, is not inconsistent with the cup of blessing and the table of the Lord."

*τοῦ κυρίου*, used ambiguously for "Christ," and the Lord of the Old Testament, as in 22. *τὸ πλήρωμα*. i. e. "That which fills it." For the general sense compare 1 Tim. iv. 4.

27. The invitation supposed is to a private meal, not in the temple. For the transposition of *τῶν ἀπίστων* comp. viii. 11., ix. 10., xv. 19.

*Θέλετε*, "are anxious to go." This shows that the persons addressed are the enlightened party.

28. *τις*. Not the host (who would not be again introduced in this way), but one of the guests, either a heathen who wished to put the Christian to a test, or a Jew who wished to point out the danger. If the former, *ἱερο-*

τὸν μὴνύσαντα καὶ τὴν συνειδήσιν.\* <sup>29</sup> συνειδήσιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; <sup>30</sup> εἰ<sup>b</sup> ἐγὼ χάριτι

\* add τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

<sup>b</sup> εἰ δὲ.

θύτον (A. B. H.), as a neutral word is the more likely reading; if the latter, εἰδωλόθυτον (C. D. E. F. G. J. K.), as a contemptuous word. The former is probably right.

29. 30. This may be taken in two ways: (1.) "By the religious scruple I mean, not that of the enlightened, but of the weak Christian" (and then throwing himself into the place of the enlightened guest) "For why is my liberty to run the risk of condemnation by another's conscience? why should my innocent thanksgiving run the risk of misrepresentation?" The objection to this is the forced meaning which it puts on κρίνεται, and βλασφημοῦμαι. (2.) It is better, therefore, to take the simpler meaning though more involved construction, which makes it a compressed dialogue, like Rom. iii. 1—6. St. Paul says, "By the religious scruple I mean, not that of the enlightened, but of the weak Christian." To which the enlightened Christian answers, "Why, what is this (ἵνα τί γάρ)? What is the reason that my liberty is to be condemned by a scruple in which I have no concern? If I eat with a grateful thanksgiving, why am I to be exposed

to calumny for a meal for which I give thanks?" To this St. Paul returns no direct answer, but turns it off abruptly with the general conclusion in verse 31.: "If you give thanks to God for what you do, remember that every act, even in eating and drinking, must be done to His glory, and if to his glory, then without offence to any." The moral is thus the same as in Rom. xiv. 8., where after stating the indifference of days and of meats, he concludes, "Whether therefore we live or die, we are the Lord's." The form of the sentence is like the conclusion of the dialogue in Rom. iii. 1—8, where instead of answering the objector, he abruptly, and as if still continuing the objector's sentence, says, "whose condemnation is just." The abrupt introduction of the words of the opponent may perhaps be explained by the supposition that he is quoting the words of the Corinthian letter, as in, vi. 12., vii. 1., viii. 1., x. 23., xi. 4.

κρίνεται "is brought under judgment," with an allusion to ἀνακρίνοντας in verses 25. 27. χάριτι ("by grace") εὐχαριστῶ ("I give thanks") seem to refer to the Eucharistic blessing, as in 26. and to imply that

μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ ; <sup>31</sup> εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. <sup>32</sup> ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε <sup>a</sup> καὶ Ἑλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ, <sup>33</sup> καθὼς καὶ πάντα πᾶσιν ἀρέσκων μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον <sup>b</sup>, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν. XI. <sup>1</sup> μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ Χριστοῦ.

<sup>a</sup> γίνεσθε καὶ Ἰουδαίοις.

<sup>b</sup> συμφέρον.

it accompanied the social meal, as, indeed, is confirmed by the command in ver. 31. illustrated by the parallel precept in Col. iii. 17.: "Whatsoever ye do in word or deed, do all in the name of the *Lord Jesus giving thanks* (εὐχαριστοῦντες) to God and the Father by Him."

βλασφήμονμαι "misrepresented." Compare Rom. ii. 24., τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται: and still more to the point, Rom. xiv. 16., μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

31 "To the glory of God," "so that God may receive praise (comp. vi. 20.; Matt. v. 16.) from your acts being such as to cause no offence, either to Jews, as shrinking from the contamination of heathen sacrifices; or to Gentiles (comp. verse 28.), as watching for your acquiescence in their idolatrous rites, in order to justify themselves; or to the chosen people of God, convened for their most solemn ordinance" (compare the same

expression in speaking of the Lord's Supper, xi. 22.). The *form* of consecrating all human acts, and amongst others, our meals, to God, was already in use amongst the Jews, when, as now amongst Mussulmans, every act was performed "in the name of God." The peculiarity of the Apostolic precept seems to be that he points out *how* every meal may in *reality* be eaten to the glory of God: namely, by consideration for the feelings of others. It thus resembles in some degree the saying of Epictetus, who on being asked how any one could eat so as to please God, answered, "By eating justly, temperately, and thankfully."

32. ἀρέσκω of itself has (like ἀρεσκος) something of a bad sense. Comp. Gal. i. 10.

τῶν πολλῶν, not "many;" but "the many, the whole mass with whom he had to deal."

XI. 1. He here returns to his own example, as in ix. 1—16., and to the example of Christ as in viii. 11.

PARAPHRASE X. 15—XI. 1.—“ *You must keep yourselves distinct from acts of idol worship, both for your own sake and for others. And the allusion just made to the Eucharist suggests an additional reason for doing so, such as will come home to the common sense of all, especially of you who pride yourselves on your wisdom. You know that when we join in blessing the cup, not of heathen libations, but of our sacred Christian meal, we join, as Christ Himself has taught us, in partaking of His blood; yet more, when we join in breaking the loaf, we join in partaking of His body; for the very meaning of that joint act is to express that we, the Christian society, are as truly one body, the body of Christ, as the various particles of bread are one compact loaf. Such is the closeness of communion with Christ, into which our Christian feasts bring us. It now remains, on the other hand, to point out how closely the sacrificial feasts of the heathens bring them into connexion with the objects of their worship. It is involved in the very principle of sacrifice. Look at the Jewish sacrificial feasts, with which perhaps all Jewish converts are familiar, and remember how entirely those feasts are identified with the altar, on which the victims are killed, and upon which their blood is sprinkled. However much the social elements may appear to prevail, yet the religious element lies at the basis of the feast. And so in the heathen sacrifices, although the false divinities to whom they are offered, have for us no real existence; yet the very words which they use to designate those divinities, serve to identify their act of sacrifice with that which is*



*described in the Law as a sacrifice, not to God, but to demons. If then their libations be shed, and their table be spread for demons, it is manifestly inconsistent with the sacred cup which you drink, the sacred meal of which you partake in the name of Him whose work on earth was to destroy and drive out demons, it is an insult to His majesty; and as we read in the same passage in the Law, which speaks of the heathen sacrifices, He will be roused to jealousy, and by visible judgments compel us to acknowledge His power.*

*“The conclusion, then, of the whole argument is, that although in the highest sense, all these matters, as relating not to things inward but outward, are absolutely indifferent, yet that indifference must always be subject to two qualifications : (1.) That the welfare of the whole Christian man must be attended to. (2.) That advance in Christian holiness must not be impeded, whether in ourselves or in others; for in all things we must consider others rather than ourselves.*

*“The practical result therefore is that, although you may eat of meat sold in the shambles, and accept invitations to feasts in the houses of heathens, without scruple; yet if any one try to test your belief by reminding you that it is part of a sacrificial feast, then abstain. The thankful enjoyment of all God's gifts, which constitutes the essence of a Christian meal, ceases at once when it offends the religious scruples of others. In every meal, and in every act, we must so conduct ourselves as that praise and honour may return to God, which can only be by avoiding carefully everything which may ensnare either the Jewish or the Gentile portion of the community, or the Christian community itself as convened for its solemn meals in the presence of God. This is my own conduct, as I have already set it before you, and this is*

*what I entreat you to imitate in my acts of habitual self-denial, as I imitate the self-sacrifice of Christ Himself."*



IN the three foregoing Sections there are, in fact, two main subjects, one rising out of and above the other. First, the settlement of the question of the sacrificial feasts. Secondly, the general lesson of self-denial enforced by the Apostle's own example.

(1.) Of these subjects, the first may be regarded as one branch of the more general question of "things indifferent," discussed in Rom. xiv. 1—xv. 13. The peculiarity of this particular discussion on the sacrificial feasts, consists in its exhibition of the Apostle's treatment of the difficulties which always arise when a purer religion comes into contact with false or imperfect forms of worship, which from long establishment have become so interwoven with social usages as to appear, in fact, inseparable. In the Apostolical age the chief point around which this controversy settled, was, as has been before observed, the sacrificial feasts. In Tertullian's time, when the sphere of the collision had become more general, and when the earlier difficulty had been, to a great extent, laid to sleep, either by the authority of the Apostle or by the subsidence of the Jewish scruples on unclean meats, the question related rather to the attendance on public amusements, or the service in the Roman armies, and occasioned the two celebrated treatises "De Spectaculis," and "De Coronâ Militis." In a yet further stage, when this collision of Christianity with Paganism was not merely universal, but triumphant, the question of the lawfulness of attendance on pagan or semi-pagan rites, was exchanged for the question of the lawfulness of transplanting them

into the Christian soil. And lastly, within the bosom of the Christian Church itself, there has always lingered an echo of the olden controversy, in the question whether amusements or practices which belong to heathen times, or to the more secular course of the world, are of themselves necessarily to be shunned as profane.

The decision of the Apostle in regard to the abstract view of the case, is clear and positive. Whereas up to this time, not only Jewish doctors, but Christian Apostles, had deemed that Gentile converts should altogether abstain from a feast of meats offered to idols, St. Paul declares that, in itself, it contained no pollution; that unless distinctly and expressly asserted to be a religious ceremony, it might be fairly treated as a social meal, to be celebrated with the usual forms of Christian devotion. The same principle had, indeed, been clearly involved in the precept and example of Gamaliel, who, when reproached with bathing in the baths of Ptolemais (Acre) in an apartment where there was a statue of Venus, replied, "The bath was not made for the statue, but the statue for the bath." But it was reserved for the Apostle to make this principle, not merely the rule of a philosophical school, but the law of the whole Christian world. In all the stages which have just been described as giving birth to similar questions, the leading spirits, the genius (if one may use the expression) of Christendom, has followed, sometimes, perhaps, even with exaggerated freedom, in the wake of the Apostle's decision. "*Loca non contaminant, sed quæ fiunt in locis*," was the verdict with which even the fervent Tertullian closed the question about the entrance into temples and theatres. Gregory the Great advised Augustine of Canterbury not to destroy but to Christianize every heathen building and every heathen custom in Britain. John Wesley's

well known saying, when he adapted profane tunes to sacred songs, is but an expression of the common sense of Christendom. If Christianity gave the death-blow to the spectacles of the amphitheatre, it was not on account of their idolatrous rites, but of their cruelty. If the licentious and superstitious parts of the pagan ritual disappeared on the conversion of the Empire, the great mass of its usages has been retained wherever any Christian ceremonial of any extent has been maintained. If a few ardent spirits have been, in later times, eager in denouncing as profane all secular arts and amusements, they have failed in producing any deep impression on the bulk of the Christian community, which has always been wont, often it may be with injustice, to regard their efforts as the sallies of a sectarian and mistaken zeal.

(2.) Such, in spite of the qualifications with which he guards it, is the abstract principle laid down by the Apostle, especially in viii. 8., x. 22. 25. 26. 27. But the true moral greatness of this passage consists, not in its denunciation of Christian liberty, but in its still more emphatic exhibition of Christian love. It is the strongest expression which the Apostolical writings contain, of the rare union of wide toleration with tender sympathy; such as at once elevates characters above the mere mass either of thinking or of feeling men; such as presents, in the contemplation of the human mind, a sense of interest and beauty, analogous to that which is awakened in the physical world by a view containing the varied elements of mountain and lowland scenery. With the deepest conviction of the utter indifference of meats in themselves, and of the utter groundlessness of the scruples raised concerning them, the Apostle checks himself, in full view of the liberty which he forbore to

grasp, with the memorable sentiment, "I will not eat meat whilst the world standeth, lest I make my brother to offend." This is the expression of his self-denial in its first fervour of love. The second stage of his example discloses it, in its more general form, under the strictest control of forethought and sagacity, "I have become all things to all men, if by any means I might save some." The third and last stage is summed up in the words, often since repeated by preachers and teachers as matter of course, but then uttered with all the freshness of real humility and awe, so unlike any hierarchical or philosophical pretensions, so strongly contrasted even with his own Apostolical greatness, that translators have tried to soften down the vehemence of the expression, "I 'bruise' my body and bring it into slavery, lest when I have preached to others I myself should be 'proved unworthy.'"

It is hardly to be expected that the later annals of the Christian world should exhibit copies of this heroic phase of the Apostle's character, in any degree adequate to the original; none, perhaps, in which an equal tenderness and pliancy have been exhibited in the presence and in the pursuance of an equally unshackled freedom. Yet if any parallels are to be sought, it must not be dissembled that, with many obvious and essential differences in their general character, the most striking likenesses in this particular to the Apostolical model are to be found amongst the higher and better spirits of the famous "Society of Jesus." In them, indeed, we look in vain for the Apostle's devotion to truth and freedom, or his wide and comprehensive view, which saw at a glance what was essential and what was insignificant; we see the elements of worldly organisation and worldly statecraft, which, in his teaching, were almost entirely absent; even the very same fervour of love and

self-denial, at a later age, must differ from what they were in their first youthful freshness in the first age of Christianity. Still it is to the lives of Ignatius Loyola and Francis Xavier that we ought to look, if we would wish in any degree to see translated visibly into flesh and blood, the self-denying versatility with which the Apostle, for no selfish object, but for the cause of Christ, "became all things to all men." And then, remembering what he was, which they were not, recalling, if we will, the other great characters of the sixteenth century, which exhibit the freeness and breadth of Christianity, as well as its fervour and tenderness, we shall have the best stepping-stones to enable us to cross the river of ages which rolls between us and him. A mechanical copy of either him or them is impossible; but it is not unimportant to ask how much and how little of his example are still applicable; how far reckless disregard of scruples is really inseparable from the one side of human character, or craft and submissive servility from the other.

## (III.) WORSHIP AND ASSEMBLIES.

## XI. 2—XIV. 40.

(1.) *Disuse of Female Head-dress.*

## XI. 2—15.

<sup>2</sup> Ἐπαινώ δὲ ὑμᾶς\*, ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. <sup>3</sup> Θέλω

\* add ἀδελφοί.

The opening words of this Section, which apply more or less to all that follows in xi. 2—xiv. 40., imply that he still has before him some letter or statement of the Corinthian Church, as in vii. 1—xi. 1., from which he quotes and adopts their argument. "You claim 'my praise for remembering me and keeping my commands, as I commanded you;'" to which he replies here, as in xi. 17., and xii. 2., that they have his praise, but with certain grave exceptions, which he proceeds to specify.

2. The words *παρέδωκα, παραδόσεις*, as applied to the teaching of the Apostles, are used for the communication sometimes of practical regulations, as here, 2 Thess. iii. 6., and Acts, xvi. 4.; sometimes of facts, as in xi. 23., xv. 3.; sometimes of warnings, as in 2 Thess. ii. 15. They correspond in classical Greek to

*παραγγέλλω, παραγγελία*. The verb is well expressed by the Latin "trado," as in the phrase "docendo, narrando, *trado*." From this was formed the barbarous substantive "traditio," since incorporated into modern languages in the word "tradition;" which, however, in its present sense, implies "handing down orally from generation to generation," a sense alien to passages like the present. Here the word is best expressed by "command" or "communication," such "command" being sometimes oral, sometimes written (2 Thess. ii. 15.), but always delivered, not "traditionally" through many links, but direct from the teacher to the taught.

3. The first exception of the Apostle relates to the abandonment of the usual Grecian head-dress by the Corinthian women, when they met in the Christian assemblies. In order

δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός ἐστιν,

to understand the stress laid by the Apostle on what would seem to us a matter of comparative insignificance, we must recall the importance attached in the ancient world to dress, as indicative of national customs or moral habits. In the early days of Greece, the longer or shorter garment which a man wore at once declared whether he belonged to the Ionian or Dorian race; in other words, it was an index to the gods of his worship, the mode of his education, the moral and religious ideas which formed the basis of his character. And, although this was probably worn out before the first century of the Christian era, yet the language of the Roman satirists, especially Juvenal, points to the moral importance of deviations, however slight, from the national costume. (See the notes of Ludovicus Capellus, on xi. 4.)

Amongst the fashions of dress which admitted of no variation, was that which Greece (with the exception of Lacedæmon) retained in common with the Oriental nations generally, of women always appearing in public with their heads covered (not, indeed, with a veil, but) with the "peplum," or shawl, which they they commonly wore on their shoulders, but on public oc-

casions threw over their heads like a hood. The Theban veil (Dicæarch. Descr. Græc. x.), and that at Tarsus (Dio Chrys. Orat. 1.), are described as covering the whole face except the eyes, as still in Mussulman countries. Great stress was laid by the later Jewish authorities on the veiling of the woman; and though they were unveiled in the synagogues, this was because they were shut off from the men, and so in private.\*

This costume the Corinthian women had ventured to disuse, not, as far as appears, altogether, but in the Christian assemblies, where, as one may suppose, they would urge that, all distinctions of sex being done away on the presence of Christ, it was unworthy the dignity of a Christian prophetess to wear the badge of seclusion, almost of servitude, which belonged to her only as a Grecian wife.

It is possible, but hardly likely, that the practice of appearing unveiled in the Christian assemblies should have originated in an imitation of the Bacchic or other rites, in which Greek women appeared unveiled in the temples.† Had it been so, some more precise allusion would have been made.

"But I would have you

\* See the Rabbis, quoted in Wetstein and Lightfoot, on xi. 5.

† See Heydenreich on xi. 1.



κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ\* χριστοῦ ὁ θεός.  
 ὁ πᾶς ἀνὴρ προσηχόμενος ἡ προφητεῶν κατὰ κεφαλῆς

\* τοῦ om.

know" (θέλω δὲ ὑμᾶς εἰδέναι, θέλω ὑμᾶς οὐκ ἀγνοεῖν) is the usual formula by which he prefaces an objection or a warning, viii. 1., x. 1., xii. 1. The abruptness of his entrance on this and on the following subjects would be softened, if we could suppose that he had received questions upon them from Corinth. He begins, not by attacking the practice itself, but the exaggerated feeling from which it proceeded. "Internally and spiritually there is no longer any distinction of sex; but viewed externally, there is a graduated scale in creation, which no inward change can invert. Christ, the second Adam in this new creation, is to the whole human race, and to every member of it, as the head to the body. In like manner man, although one with the woman, is yet as the head, without which her existence would be incomplete. And so (to go back to the example of Christ, and see this principle of subordination carried into the very highest sphere of all) God, although one with Christ, is yet the Head from which He comes and to which He returns." The argument springs from the relation, so often insisted upon, between Christ and the human race, the image being here more vividly brought

out than in vi. 15., x. 16., by the representation of Christ, not only as the body, but as the *Head*. From this relation, to which alone the metaphor properly applies, he illustrates the relation of the man to the woman; being thereby enabled to turn the metaphor into an argument directly bearing on the practical question; as though he said, "If the man is thus the *head* of the woman, then, in a religious sense, her *head* is not her own; it is the type or likeness of her husband." The last words, explaining the relation of Christ to God, result from the usual tendency of the Apostle to fill up the whole view of his readers with the subject of which he is speaking. See iii. 23.; and, for the general truth conveyed in the expression, see xv. 27. For the illustration of the relation of husband and wife by the relation of Christ and man, see Eph. v. 23.

In describing this truth, ἄνθρωπος would have been the natural word to use with reference to Christ, as in xv. 45.; but for the sake of the contrast with woman, he has changed it to ἀνὴρ.

4. The practice of men praying with covered heads is attacked, not because any such peculiar custom existed at Corinth, but for the sake of

ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ. <sup>δ</sup> πᾶσα δὲ γυνὴ  
προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ  
καταισχύνει τὴν κεφαλὴν αὐτῆς.\* ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ

\* ἐαυτῆς.

illustrating the practice of the women. The Romans (see Servius ad *Æn.* iii. 407.) and the Jews prayed with their heads veiled; and the Jews, like all Oriental nations, still, as is well known, express reverence, by uncovering, not the head, but the feet, and add to the common covering of the hat or turban that of the veil or "tallith." The pertinacity with which, in modern synagogues, they keep their heads covered, is partly derived from the practice of the Levites in the Temple, partly from the laws of Maimonides for Jews in Mahometan countries.\* If, therefore, St. Paul alludes to any existing custom as a sanction for his position that men should pray uncovered, it must be that of the Greeks, who usually went bareheaded, not only (as is still the case in Greece) in common life, but in worship. See Macrob. *Sat.* i. 8., iii. 6.† The context implies that he is speaking only of *public* prayer and prophesying. See for the words, xiv. 1. 14.

κατὰ κεφαλῆς ἔχων, *sc.* τι. So Esther, vi. 12. (LXX.): "He dishonours his head." Both the literal and the metaphorical sense are included.

"He dishonours his head by an unseemly effeminate practice (see on verse 14.); and thereby Christ, who is his spiritual Head." The head, as being the symbol of Christ, is treated with the same religious reverence, as in vi. 19. the body, as being the temple of the Spirit.

5. For the prophesying of women in the Christian Church, see Acts, ii. 18., xxi. 9.

ἀκατακαλύπτῳ may be "bareheaded," or (as in 2 Cor. iii. 18., ἀνακεκαλυμμένος) "unveiled;" probably the former, implying the absence, not of a veil for the face, but of a covering for the head. This agrees better with the use of the word in Plutarch, *Quæst. Rom.* (where it is used simply as the equivalent of the Latin "aperto capite"), with the comparison to the *hair* of the woman, with the stress laid on the *head*, and with the mention of the περιβόλαιον in verse 15. That word, in the only other passage where it occurs in the New Testament (Heb. i. 12. from Ps. cii. 25.), and in all the passages in the LXX. Version of the Old Testament, means, according to its derivation, a mantle or covering

\* Capellus, on xi. 4.

† Grotius, on xi. 4.

τῇ ἔξυρῃμένη. <sup>6</sup> εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κείρασθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. <sup>7</sup> ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακα-

• ἑαυτῆς.

wrapt round the body, like *ἐπιβόλαιον*, which is used indifferently for a mantle, as in 1 Sam. xxiv. 11.; Jud. iv. 18.; or for a kerchief on the head, Ezek. xiii. 18.; and so in Mark, xiv. 72., *ἐπιβαλὼν ἐκλαίει* probably signifies, "He drew his mantle" (the Oriental hyke) "over his head, and began to weep." In this passage, therefore, the Apostle would refer to the "*peplum*," which the Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages; of which last an instance is given in a woodcut in Smith's Dictionary of Classical Antiquities (in voce *Peplum*, from Bartol. Admir. Ant. Rom. pl. 57.), representing the reception of the bride thus hooded, by her husband bare-headed, at the door of the nuptial chamber, and thus exhibiting, in a lively form, the contrast here intended.

Here again, in the word "head" is contained the double allusion both to her own head, and her husband's as represented by it. The disgrace is illustrated by the comparison of the loss of the head-dress

to the loss of hair, which in Greece, as well as in Judæa, was regarded as a special mark of infamy in a woman (see Aristoph. Thesmoph. 838.), as being confined either to women of bad character (comp. Tac. Germ. 19.); or else to cases of mourning and vows (Plut. Quæst. Rom. p. 82.), as amongst the Jews and Romans (Deut. xxi. 12.; Virg. Æn. iii. 35., xi. 65.; Plin. N. H. xvi. 85.).

6. *κείρασθαι*, "cropped or cut short." *ξυρᾶσθαι*, "shaved."

7—9. is the resumption of the argument of verse 3., only that the relation to Christ is here dropped, and the relation of man to God substituted for it as based on the early chapters of Genesis. "He is created in the image of God, and therefore is the reflex of the glory of God, 'being crowned with glory and honour, and having therefore dominion over the works of God' (Ps. viii. 5. 6.; Gen. i. 26.); and he, therefore, ought to have nothing on a head which represents so Divine a majesty, nothing on a countenance, which reflects so Divine a glory." (Compare for the

\* Grotius and Wetstein on xi. 5.; Smith's Classical Dictionary, *Coma* and *Vestis*.

λύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων·  
 ἡ\* γυνὴ δὲ δόξα ἀνδρός ἐστίν. <sup>8</sup> οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναι-  
 κός, ἀλλὰ γυνὴ ἐξ ἀνδρός· <sup>9</sup> καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ  
 τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. <sup>10</sup> διὰ τοῦτο ὀφείλει

\* Om. ἡ.

last image, "But we with unveiled faces reflect the *glory* of the Lord, and are changed into the same *image* from glory to glory." (2 Cor. iii. 18.) "But the woman is a reflex of the glory not of God, but of man; he stands as it were between, and intercepts the glory of the Divine countenance; so that, as all *his* outward manifestations have reference to God, so all *hers* have reference to man. Hence it is that we read in Gen. ii. 21., that the woman was 'taken out of the side of man,' and the reason of this (καὶ γὰρ) was 'that the woman was made to be an 'help meet for man,' when 'it was not good that he should be alone.'" (Gen. ii. 18.) The quotation from Gen. ii. 21., is thus a result of that from Gen. i. 18.; and the quotation from Gen. ii. 18., a reason for that from Gen. ii. 21. It is one of the many arguments in Scripture, where the whole stress and attention is fixed on one word, and all the rest of the imagery is, as it were, left to shift for itself. Such is here the case with the word "glory." Taken strictly, the woman is as much the image of God as the man; and the words in Gen. i. 26., are in the original

addressed to male and female equally, under the common name of "Adam," or "man." "God created man in His own image, male and female created he them" (see Gen. i. 27., and comp. Gen. v. 1. 2.), and it is only in the second account of the creation contained in Gen. ii. 4—iv. 26., that the distinction between the two is strongly drawn. But this was not to the purpose of the Apostle's present argument, and he therefore puts out of sight the relation of woman to God, by omitting altogether in her case the word "image," and dwells only on her subordination to man, for the sake of which alone he had brought forward the contrast of the greatness of man. (It may be observed that, whereas in Genesis the general character of man under the Hebrew name answering to *άνθρωπος*, is the only one brought forward, here it is merged in the word *άνήρ*, which only expresses his relation to the woman. See verse 3.)

οὐκ ὀφείλει = ὀφείλει οὐκ, as in οὐ φημί.

10. The general sense of this celebrated text, as gathered from the context, can be nothing more or less than an

ἡ γυνὴ ἐξουσίαν ἔχει ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

assertion of the subordination of the woman to the man. But in the difficulty of its several portions, happily of no practical importance, it stands alone in the New Testament, unless perhaps we except Rev. xiii. 18.; Gal. iii. 20. Each part has its own peculiar obscurity.

(I.) "Power on her head," (*ἐξουσίαν ἐπὶ τῆς κεφαλῆς*). The numerous conjectural emendations are: (1.) *ἐξουβίαν* (a supposed Latinism for "exuvias"). (2.) *ἐξουσίαν* (a supposed derivative of *ἐξίς*, "a habit.") (3.) *ἐξιοῦσα*, "when she goes out." (4.) *ἐξ οὐσίας*, "according to her nature" (5.) *ἐξουσία*, "the woman who is the glory of the man." (6.) *καυσίαν*, "a broad-brimmed Macedonian hat." Rejecting all these conjectures, the simplest explanation would be to suppose that *ἐξουσία*, is an unusual name for a "veil," or "covering." Various approximations to such a sense have been discovered. In Latin there are two passages, one in Arculphus, A.D. 700. (*De Sanctis Locis*); another in

Paulus (Pand. Flor. iii. D.) the great jurisconsult, (A. D. 200.), quoted in Columesius' *Observationes Sacræ*, p. 22., in which the word "imperium" occurs amongst an enumeration of female ornaments, and which *may* therefore (for there is no proof that it does) mean "a veil." So also "impera" and "impilia," are used in Digest. 23, 10., 34, 2. "Regnum," in like manner, is used for the imperial crown from the time of Constantine downwards (see Ducange in voce). In Hebrew רַדִּיד ("radid"), Gen. xxiv. 65., xxxviii. 15., which in Isa. iii. 25.; Cant. v. 7., is used for a "veil," is derived from the root רָדָה, רָדָה ("radah, radad") "to subdue," although it must be observed that the idea from which "the veil" is derived, is not necessarily that of "power," but of "drawing out as over a surface" (as in 1 Kings, vi. 32.) In Greek the only instance ever adduced of such a use of the word *ἐξουσία*, is the phrase *ἐξουσίαν τριχώματος* in Callistratus (*Ἐκφράσεις*, p. 896.\*), which, how-

\* In order to prevent a recurrence of this misquotation, it may be useful to give the passage at length. It occurs in a description of a statue of Narcissus: εἶδες δ' ἄν, ὡς εἰς ὧν ὁ λίθος τὴν χρῶν καὶ ὀμμάτων κατασκευὴν ἤρμοξε, καὶ ἥθως ἱστορίαν ἔσωζε καὶ αἰσθήσεις ἐνδείκνυτο καὶ πάθη ἐμήνυε, καὶ πρὸς τριχώματος ἐξουσίαν ἠκολούθει, εἰς τὴν τριχὸς κάμπην λυόμενος. (p. 896.) Where the sense evidently is that the statue, amongst other resemblances to nature, followed exactly the *form of the hair*. Comp. ib. xiv. p. 907. ὁ κηρὸς πρὸς τὸ τῆς θαλάττης νομίζεσθαι μίμημα, πρὸς αὐτῆς τὴν ἐξουσίαν ἑλλαττόμενος. The word is used doubtless in a peculiar sense; but what-

<sup>11</sup> πλήν \* οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν

\* οὔτε ἀνὴρ χωρὶς γυναικὸς post πλὴν.

ever, even if it be the correct reading, is shown by the context not to bear in the least degree on the present passage. Some have supposed that *ἐξουσία* (*exusia*) is merely a Grecised form of the Hebrew word *קסוּת* (*casuth*), the *ת* being changed according to the usage of Hebrew euphony into *י*, so as to make it “*casun*.”

Such are the only instances which the learning of seventeen centuries has been able to produce in illustration of the meaning of *ἐξουσία* as a “veil.” It is, of course, still conceivable that it may have been a Cilician provincialism, of which no other example is extant, and the Latin and Hebrew analogies afford a slight probability that some such form may have existed in Greek. Meanwhile it must be treated as a mere conjecture, and there only remains the alternative of supposing that the Apostle uses the phrase to signify “the symbol of the man’s power over the woman, as expressed in the covering of the head.” It is true that, over and above the harshness of the expression, there are several grave objections to this use of the

word. *ἐξουσία* in these earlier Epistles (1 Cor. viii. 9., ix. 4. 5, 12., x. 18.; 2 Cor. x. 8., xiii. 10.; 2 Thess. iii. 9.) does not mean “dominion,” but “right” or “liberty.” The phrase commonly quoted to justify this use of the name of the thing signified (*ἐχούσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς*, Diod. Sic. i. 47., “three kingdoms” for “three crowns”), though natural where the power spoken of belongs to the person, would be unnatural when applied to the power exercised over that person by some one else. Still, in default of any better explanation it may be urged that *ἐξουσία* in the Gospels and later Epistles is used constantly for “authority,” or “dominion,” that in one instance (*ἐξουσιασθήσομαι*, vi. 12.) there is an indication of such a use in this Epistle, and that the fact of the veil or hood being used both by the Greeks and Orientals in marriage, would suggest the idea of its being a symbol of the husband’s power, especially if the root of the Hebrew word (as above mentioned) were present to Apostle’s mind.\* So that the sense

ever may be its signification, whether of “will,” or “nature,” or “power” (like “vis,” in the phrase “*hederæ vis*”), it has no reference to dress. Welcker in both cases conjectures *ούσια*.

\* For similar instances of the Apostle’s recurrence to the root of the Hebrew words which he Grecises, see 2 Cor. iv. 17.

κυρίῳ· <sup>12</sup> ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ

would then be: "Because of this subordinate relation, the woman ought to bear upon her head the mark of man's dominion over her," in allusion to Gen. iii. 16., "He shall rule over thee," Compare a similar allusion in Gen. xx. 16., where in the LXX. τιμῇ (whether in the sense of "honour" or "fine") is used to translate the Hebrew כִּסָּה, "covering"); and for a somewhat similar train of thought and expression in the Apostle himself, 1 Cor. xii. 22. 23.

(II.) Thus far the sentence, though harsh, would be complete in itself. But in the next words, in addition to the reason for the covering taken from subordination to man, is introduced another reason, "On account of the angels." Here again all the conjectural emendations are to be rejected, as devoid of evidence, and absurd in themselves. As: (1.) διὰ τῶν ἀγγέλων, "on account of the crowds." (2.) διὰ τοὺς ἀγγελᾶλους, "on account of the men who crowded in." (3.) διὰ τοὺς ἄνδρας, "on account of the men." (4.) διὰ τοὺς ἐγγελαστὰς, "on account of the mockers." (5.) διὰ τῆς ἀγγελίας, "throughout [the whole of] her [divine] message." (6.) διὰ τοὺς ὄχλους, "on account of the mobs." The most common interpretation is, "Let the women be covered in the public assemblies, because of the good an-

gels who are present in them" (alluding to the angels supposed to be present in the Temple; Ps. cxxxviii. 1. LXX.), in whose presence she ought to be covered, as they also are covered in the presence of God, from a feeling of reverential awe (Isa. vi. 2.); comp. Philo. de Amore. But although in later writers (Tert. de Or. c. 12.; Orig. c. Cels. v. 233.; Apost. Const. viii. 4.), there are allusions to such an especial presence of angels at public worship, there is none such in the New Testament, beyond the general expression of their delight in anything good and holy (Luke xv. 10.; Matt. xviii. 10.); and it would, moreover, be introducing an argument into the passage wholly irrelevant to the context. The implied connexion indeed with the preceding verse by διὰ τοῦτο, might be put aside, by supposing διὰ τοῦτο to refer to διὰ τοὺς ἀγγέλους (comp. διὸ in Rom. ii. 1.), so as to be "For this new reason, namely because of the angels." But not to speak of the violence of such an inversion, it would still leave unexplained the total want of continuity with the succeeding verse and also with the words immediately preceding in this verse. It might be natural to say, "Let a woman be veiled out of reverence to the angels;" but it seems too forced, even for the difficulties of this passage,

ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. <sup>18</sup> ἐν

to say, "Let a woman wear the *sign of subordination to her husband*, out of reverence to the angels." The only justification for so peculiar a use of ἐξουσία as has been given above, is to be found in the stress laid upon the subordination of the woman; whereas, according to this interpretation of διὰ τοὺς ἀγγέλους, the whole emphasis would be removed from this idea to another. Other explanations, such as that it means "on account of the bishops or rulers" (in allusion to the seven angels, in Rev. i. ii. iii.), or "on account of the spies" sent in to watch the Christian assemblies (see James, ii. 5.; Heb. xi. 31.); or "on account of the angels or messengers of the espousals sent to see the bride before marriage" (Lightfoot ad h. l.), are liable to the same objections; and besides, are based on meanings of the word, themselves extremely doubtful, and not to be adopted, except where the context itself prepares the way for them. Nor can διὰ τοὺς ἀγγέλους be taken (as Heydenreich) for an adjuration "by the angels," which must have been νῆ (as in xv. 31.), or ἐνώπιον (as in 1 Tim. v. 31.), or πρὸς with the genitive (as in classical Greek).

It remains to give what, on the whole, though still beset with difficulty, seems most to meet the needs of the passage. The Apostle had dwelt on the

necessity of the subordination of the woman to man, as shown in all the passages in the early chapters of Genesis, where the relation of the sexes is described, viz. Gen. i. 26., ii. 18. 23., iii. 16. It is not impossible that the mention of these passages may have carried on his thoughts to the next and only kindred passage in Gen. vi. 4., in which those relations are described as subverted by the union of the daughters of men with the sons of God, and to the belief, founded on those words, which represented the use of the veil or covering as necessary to ward off the glances of angelic eyes that had then proved so fatal. In this case the sense would be "In this subordination of the woman to man, we find the reason of the custom, which, in consequence of the sin of the angels, enjoins that the woman ought not to part with the sign that she is subject, not to them but to her husband. The authority of the husband is, as it were, enthroned visibly upon her head, in token that she belongs to him alone, and that she owes no allegiance to any one besides, no, not even to the angels who stand before the throne of God." There would not, in this case, be any allusion to the evil spirits, any more than in the Greek text of Gen. vi. 4., where the same word, οἱ ἀγγελοι, is used for "the Sons of



ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον

God. That the Apostle should thus allude to the sin of the angels in Gen. vi. 4., is rendered probable by the undoubted reference to it in Jude, 6.; 2 Pet. ii. 4., where the context shows that the fall of the angels there spoken of is that which took place, not before the creation but before the Deluge, not from pride but lust. For the more particular connexion of it with the subject of this Chapter, compare the curious apocryphal work called the Testament of the XII. Patriarchs, which speaks of the watchers (*ἐγρήγοροι*) before the Flood being attracted by the women adorning their heads and faces; a practice which, it is said, they pursue because they have not authority (*ἐξουσίαν*) or power over man.\* The sentiment of the passage is not easy to be understood, but is apparently founded on some train of thought like that of this verse. And for the belief that the veil or head-dress was regarded, either as a safeguard against the repetition of the angels' sin, or as a commemoration of its first occurrence, see Tert. De Virg. vel. 7.; Propter Angelos scilicet quos legimus a Deo et celo excidisse propter concupiscentiam fornicatorum; Adv. Marc. v. 8. 18.; Cor. Mil. 14.; Cult. Fæm. 3.; Hab. Mil. 2. It was said by Rabbi Simeon, "If a woman's head (or hair) is

uncovered, evil spirits come and sit upon it, and destroy everything in the house" (Wetstein ad h. l.). Compare the story of Sara and Asmodeus, in the Book of Tobit (vi. 14. 15.). The feeling of the Eastern world on the subject is well illustrated by the story related of Khadijah in the two most authentic biographies of Mahomet. It is thus given in Weil's Mohamed der Prophet, p. 43.: "Khadijah said to Mohamed after his first vision, 'If the Angel appears, let me know.' Gabriel again appeared, and he said to her, 'I see him.' She placed him first on her left, then on her right shoulder, and asked, 'Seest thou him still?' He answered, 'Yes.' Then she said, 'Turn, and lie on my bosom.' When he had so done, she asked again, 'Seest thou him?' He answered, 'Yes.' Then she took her veil from her head, and asked, 'Seest thou him still?' This time he answered, 'No.' Then she said, 'By God, it is true, it is true it was an angel, and not a devil.'"

On this story the Arabian biographer remarks: "Khadijah knew from Waraka that a good angel must fly from before the face of an unveiled woman, whilst a devil would bear it well."

It is possible that, if the words *διὰ τοὺς ἀγγέλους* be so taken, the word *ἐξουσίαν* might

\* Fabric. Cod. Apoc. V. T. i. 529.

τῷ θεῷ προσεύχεται; <sup>14</sup> οὐδὲ ὁ φύσις αὐτῇ διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμὰ αὐτῷ ἐστίν, <sup>15</sup> γυνὴ δὲ ἐὰν

• ἡ οὐδὲ αὐτῇ ἡ φύσις.

be understood (not as the sign of the husband's power over the woman, but in the sense most agreeable to the usage of the word itself) as the sign of the power or dignity of the woman over herself, protecting her from the intrusion of spirits, whether good or evil. In that case compare the use of *ἐξουσία* in vii. 37. (*ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος*).

Whichever way, however, the first part of the verses be interpreted, the explanation here given of the words "because of the angels," seems to be, the least improbable view of the passage.

The only remaining, though perhaps the most important question connected with the text, is to ask why a train of argument, otherwise comparatively simple, should be thus abruptly interrupted by allusions difficult in themselves, and rendered still more so by their conciseness. The most natural explanation seems to be that he was led by a train of association familiar to his readers, but lost to us. Such is the allusion in 2 Thess. ii. 5—7. "Remember ye not, that, when I was yet with you, I told you these things? And now ye *know what withholdeth*," &c. Unless this be supposed, the passage must

have been more difficult to them than to us; but we can easily imagine an argument in their letter, a conversation, a custom, to which he thus alludes in the midst of his own more serious reasoning. In that case, we may not only account for the introduction of the passage itself, but for allusions which, though in themselves alien to the usual simplicity of the Apostle's style, yet, as addressed merely to a local or transitory occasion, might well be couched in terms so obscure as to forbid in effect, if not in design, any certain or permanent inference from them for future ages. The difficulty of the text is, in fact, the safeguard against its misuse.

11. A qualification of verse 9. "Although there is this subordination, yet in their communion with Christ each is necessary to the other, and both are subordinate to God." *πλήν*, "only." *ἐν κυρίῳ*, as we should say "in Christianity."

12. Referring to the creation of woman in Gen. ii. 22. and the birth of man.

*ἐκ θεοῦ*. For the climax comp. 1 Cor. iii. 23.

14. A short summary of the argument, as in x. 15—38. here, as there, appealing to their common sense. "Na-

κομῇ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη 'ντὶ περιβολαίου δέδοται αὐτῇ.

ture" (ἡ φύσις), i. e. "the natural distinction of the long tresses of the woman."

Here, as in verses 4. and 7., the example of the man is brought forward only for the sake of the contrast. Strictly speaking, the natural argument does not apply so strongly here. But at the time the Apostle wrote, and according to the general instincts of civilisation, the long hair in a man was regarded as a mark either of effeminacy or savage manners. Amongst the later Romans, especially since the year B.C. 300, the long locks by which

their ancestors were distinguished were laid aside, and the explanation of "cæsaries," the hair of the male sex, from "cædo," to cut, although etymologically false, is historically true. And Juvenal speaks of the gathering up of the thick tresses into a golden head-dress, as the last climax of effeminacy and profligacy (Reticulumque comis auratum ingentibus implet, Sat. ii. 96). In the East, men usually shave the whole head, leaving only one long lock.

15. περιβολαίου. "Mantle" or "hood." See on verse 6.

PARAPHRASE XI. 2—15.—*“I now come to the regulations on particular subjects, which I laid down, and which on the whole you have well observed; but there are exceptions which I shall proceed to notice.*

*“First there is the disuse of the head-dress by the women, in their public prayers and prophesyings. The gradations and distinctions of nature are not destroyed by Christianity; on the contrary, the order of the successive stages of life and being is more clearly revealed by the opening of new spheres above the range of this visible world. Christ is the ruling and controlling power, the universal prototype of every man, as the man is of the woman, and as God is of Christ Himself. Now, the best illustration of all these relations is that of the head to the body; for this reason, the human race, the Christian society, and every member of each, is represented as part of Christ's body; He being, as it were, the head from which they derive their intelligence, their dignity, their life. The head, therefore, whether of male or female, is naturally invested with peculiar importance; and we cannot treat with indifference the customs which enjoin that when the man appears in public, and therefore in the public worship of God, his head, which represents his Divine Master, is not to be profaned by those artificial coverings or ornaments, invented by the effeminacy of later times. In like manner woman is to appear with her head, the symbol of her husband, not defrauded of that respectful covering which nature suggests by the long tresses which it has given her, and which general custom has confirmed by making a shaven head the mark of female infamy. Even in the primeval records of the human*

*race, in those solemn passages which speak of the first institution of the relations of the sexes, you will see the grounds of this distinction. There we read that, whilst man represents the nature and the majesty of God, woman represents the majesty of her husband. It is from the uplifted open countenance, the "os sublime," of man, that God is to receive glory; it is from the covered head and veiled face of woman, created from his side, and for his companionship, that man is to receive glory. Therefore it is that his authority is to be seen visibly resting on her head in the covering which shrouds her from the view of those angelic beings who, as we read in those same primeval records, were the first to break through the sacred relation of man and wife, the first to entice her from that subjection to which God had appointed her. It is not, meant that in Christianity either man or wife is independent of each other. Each by the very fact of their origin is dependent, one on the other, and both on God.*

*"But it needs no elaborate arguments to convince you of this, it is enough to appeal to the mere teaching of nature. Think of the degraded effeminate appearance presented by a man with long tresses of hair. Think of the glory in which a woman seems to be enveloped with her long hair flowing round her, the very image of the folds of the hood or mantle which is thrown about her in imitation of it."*

---

THE practical effect of this Section on the customs of Christendom, is well known. Whatever may have been its reception in the Church of Corinth, the recommendation of the Apostle has been so strictly complied with in later times, that in contradistinction to the

practice which prevails in Jewish synagogues and Mussulman mosques, no man, with a few exceptions in the north of Europe<sup>1</sup>, would think of entering a Christian place of worship with his head covered ; no female, with hers bare. What was in the first instance laid down as a sanction of the Grecian peplum in Christian assemblies, and as a restraint on the first excitement of Christian converts, is now observed in countries to which the details of Greek society are wholly unknown, in which ebullitions of wild fanaticism are the last evil to be dreaded in Christian worship. It is instructive to witness, even in trivial matters, so striking an instance of unconscious obedience to the incidental recommendation of one who then felt himself called upon to enforce it by a complicated and elaborate argument, which has in its turn afforded, by two obscure expressions (in verse 10.) an occasion for the diligence and ingenuity of scholar after scholar in the whole field of philological and antiquarian learning.

But it is, perhaps, of more importance to ascertain the principles involved in the Apostle's rule. These appear to be two: (1.) That Christianity does not directly affect the social relation of the sexes. That it has indirectly affected it, is indeed proved by the whole state of domestic society in modern Europe, in part, doubtless, owing to the infusion of Teutonic customs, but in part, and perhaps the greater part, owing to the gentleness and tenderness of the Christian character, as well as to the direct assertion of the spiritual equality of the sexes, not only in the Gospel narrative, but by the Apostle himself in his declaration that "in Christ Jesus there is neither male nor female."<sup>2</sup> But here, as

<sup>1</sup> As, for example, some Dutch congregations, who only uncover their heads during the Psalmody. See Ludovicus Capellus, on xi. 4.

<sup>2</sup> Gal. iii. 28.

in the case of slavery, it was of the highest importance to its ultimate success that the destined amelioration should take place by a gradual development of Christian principles, not by an abrupt and violent revolution. To what excesses the alleged indifference to the distinction of sexes led in the 2nd 3rd and 4th centuries is well known; and it was, therefore, not without reason that in the first burst of excitement which accompanied the announcement of Christian freedom, the Apostle should throw himself across its path, appeal to the earliest records of human society, the simplest instincts of natural taste and decency, and suppress the first outward mark of the exception claimed by Christian prophetesses from ordinary social customs. The choice or rejection of the colour of a flag has been known to turn the tide of human revolutions. The sanction or rejection of the Grecian head-dress may be considered as the triumph of Apostolical order over fanatical anarchy.

(2.) And this brings us to the second point worthy of note in this advice; namely, the solemn sanction given by the Apostle to what might be thought merely a local or national fashion or costume. In this instance it resulted in a great measure from the importance then attached, and justly, to the outward manifestations of character in costume<sup>1</sup>; and the same may be said of the allusions to dress in other parts of the Epistles.<sup>2</sup> But it is also remarkable as showing how completely the Apostle identified himself with what was, as far as appears, a merely Grecian custom, belonging in part, indeed, to the Oriental world generally; but in part, peculiar to the Greeks. Seeing that it was an ancient national practice, he felt that it ought as fully to receive the

<sup>1</sup> See the annotations on verses 3. 6. 14.

<sup>2</sup> See xii. 23.; 1 Tim. ii. 9.; 1 Pet. iii. 3.; James, ii. 2.

sanction of the Christian Church, and deserved to be invested with the same hallowed associations as if it had come down from Abraham or Moses. And if the thoughts with which he brings it into connexion seem almost too sacred for an occasion and subject comparatively so insignificant, we must remember that the vivid consciousness of the presence of Christ in all things justified to him the outward expression of that which to us can only exist inwardly and ideally. To one thoroughly penetrated with the religious and serious sense of natural objects,

“ The meanest flower can give  
Thoughts that do often lie too deep for tears.”

And in like manner, to one who lived in the intense conviction that on him lay the awful responsibility of bringing the whole world into communion with Christ, there was no custom so trivial,—the head-dress, the flowing tresses of the woman, the relation of husband and wife, the relation of the woman to society in general,—that did not recall to his mind their common relation to Christ and to God.



(2.) *Disputes in the Public Assemblies, and especially at the Lord's Supper.*

## XI. 16—34.

<sup>16</sup> Εἰ δέ τις δοκεῖ φιλονεικος εἶναι, ἡμεῖς τοιαύτην συν-  
 ήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ. <sup>17</sup> τοῦτο δὲ  
 παραγγέλλω, οὐκ ἐπαινῶν ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλ' εἰς  
 τὸ ἥσσον συνέρχεσθε. <sup>18</sup> πρῶτον μὲν γὰρ συνερχομένων

\* παραγγέλλων οὐκ ἐπαινῶ . . . κρείττον . . . ἥττον.

16. 17. These verses may be referred, either to the preceding context, "If any man choose to be contentious about the head-dress, it is enough to say that neither the Apostles nor the Churches generally have such a custom" i. e. of contention; or to the following, as the beginning of a new subject, viz. the disputes in the Corinthian assemblies. This last seems preferable, as the word *φιλονεικία* points rather to party strife, such as he had described in i. 12., and again alludes to in verse 18., and with this agrees the reading of *τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν*, A. B. C<sup>1</sup>. F. G., instead of *παραγγέλλων οὐκ ἐπαινῶ*, C<sup>3</sup>. D<sup>3</sup>. E. J. K. or *παραγγέλλω οὐκ ἐπαινῶ*, D<sup>1</sup>.: "This precept against discord I give, not praising you in this respect." *οὐκ ἐπαινῶν* refers apparently to the words in verse 3, "I praise you generally, but not for this."

*συνέρχεσθε* refers to their

meetings generally. *κρεῖσσον* and *ἥσσον* (both probably pronounced at this time, as in Romaic, with the same sound of the Italian *i*) are probably put in juxtaposition, for the sake of the play on the words. Comp. the repetition of *παρὰ* in verse 23.

18. It would seem from the words *πρῶτον μὲν*, as well as from the stress laid upon the divisions in verses 16—19., that he had intended to speak at length of them here, but had been interrupted by his wish to proceed at once to the question of the Lord's Supper, and either not resumed it at all, leaving it amongst the subjects reserved for future discussion in verse 34., or else resumed it in a different form in xii. 1. From the manner in which the subject is introduced as if for the first time, the "divisions" here spoken of can hardly be the same as those in i. 12., and the word

ὑμῶν ἐν\* ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω. <sup>19</sup> δεῖ γὰρ καὶ αἵρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ<sup>b</sup>] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. <sup>20</sup> συνέρχομένων

\* ἐν τῇ.

<sup>b</sup> om. καί.

also seems inapplicable to the disputes in the celebration of the Lord's Supper, although he naturally passes from one to the other, as closely connected.

μέρος τι. i. e. (not merely "in part," but) "in great part." See Thucyd. i. 23., vii. 30.

ἐν ἐκκλησίᾳ, "in public assemblies;" the article omitted as in English "when you meet in assembly," i. e. "assembly-wise."

19. αἵρέσεις. The context shows that this is merely an aggravated form of σχίσματα. "I believe that there are divisions amongst you; for there must even (καὶ) be factions, in order to test those who are really good, and who rise above them." The word "party" expresses both the more neutral sense in which it is usually employed (Acts, v. 17., xv. 5., xxiv. 5. 14., xxviii. 22.), and the darker sense in which it occurs here, and in Gal. v. 20.; 2 Pet. ii. 1. Justin Martyr (Dial. cum Tryph. 35.) attributes to our Lord Himself the words ἔσονται σχίσματα καὶ αἵρέσεις. γὰρ expresses the reason (not for the Apostle's belief, but) for the fact itself. "There are divisions, for it is a part of God's

providence that there must be." Compare Matt. xviii. 7. "Offences must needs come."

20. In order to enter into the following passage, it is necessary to form some conception of the celebration of the Eucharist in the Apostolical Church. The earliest recorded instance of the practice may be taken as a type of the rest. "They continuing daily, with one accord in the Temple (of Jerusalem), and breaking bread from house to house (κλῶντές τε κατ' οἶκον ἄρτον), in gladness and singleness of heart, praising God and having favour with all the people." Acts, ii. 46. That this has reference to the Communion is clear from the emphatic expression of "breaking bread," repeated from verse 42.: "They were attending on the Apostles' teaching, fellowship, and breaking of bread, and prayers," where the insertion of the expression between two directly religious acts, clearly indicates that it has a religious character itself. "Breaking bread" would be obviously insufficient to describe a common meal; whereas, if we suppose it to have been the characteristic act of the Eucharistic Supper, and to have been in fact its

οὗν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν·

earliest name, we can understand how it can be used, without any further explanation, to express the whole ordinance. Compare the recurrence of the words (ἐκλασεν ἄρτον) at the opening of each of the four accounts of the institution, and "the bread which we break" (τὸν ἄρτον διὰ κλῶμεν), in the indisputable allusion to it in x. 16. From this account, then, we gather two things: (1.) That it was an act of religious worship, as appears from its being coupled with direct acts of prayer and praise; the expression of Christian devotion in private, as the Temple service was the expression of their general devotion in public. (2.) That it was in some manner either directly connected with or a part of a common daily meal. The words "daily" (καθ' ἡμέραν), "in their private houses" (κατ' οἶκον), "partook of their food" (μετελάβανον τῆς τροφῆς), conjointly taken, admit of no other interpretation.

With these indications agree all the other passages which mention it. In Acts, xx. 7., we read that "the disciples came together at Troas, on the first day of the week to break bread." Here again the mention of the first day of the week, compared with 1 Cor. xvi. 1., and the apparent allusion to the day of the Resurrection, indicates something of

a solemn and religious character in the meeting of the disciples, whereas all the rest of the accompaniments are those of an ordinary parting meal; the lateness of the hour, from evening to midnight and from midnight till the break of day; the long conversations (ὁμιλήσας not having yet acquired its historical sense of "preaching"); the taking of nourishment for his journey, which is immediately connected with the mention of the Apostle's parting meal (κλάσας ἄρτον καὶ γευσάμενος, where γευσάμενος implies not merely "eaten," but "made a meal." Compare Acts, x. 10.; Luke, xiv. 24.).

More doubtful perhaps, but still in the same direction, even if it be not strictly an account of the Eucharist itself, is Acts, xxvii. 35., the narrative of which relates how that on board the ship, in the crisis of the storm, St. Paul "took bread, and gave thanks to God: and when he had broken it, he began to eat. And then were they all of good cheer, and themselves partook of the food." That this was an ordinary meal is obvious; and as a great proportion of the crew were heathens, it could not have been, in the same sense as in the two previous passages, regarded as a full celebration of the Eucharist. But the exact copy of the words of the first institution, contained in the open-

<sup>21</sup> ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν,

ing of the transaction, could hardly have occurred, without intending to imply that there was at least a pointed reference to it in the Apostle's act.

The only remaining allusions to the celebration of the Eucharist in the New Testament, are those contained in this Epistle, which still confirm the practice as we find it in the Acts, although the special occasions for mentioning it give a greater prominence to other features in its observance. Thus, in x. 16—22., the designed contrast of it with the idol feasts leads the Apostle to lay especial stress on the idea and word of "*communion*" (*κοινωνία*), which thus is for the first time introduced as its designation; and for the same reason the *cup*, which in all the other places is either omitted altogether or mentioned subordinatedly, is for the sake of antithesis to the heathen libations brought forward prominently. Still the argument in x. 17. on which he chiefly rests, implies that the breaking of the bread, as in the Acts, was the most significant part of the ceremony; it was through it that the partakers became, or intimated that they were, no less than "the body of Christ." In like manner the union of the religious with the social element is also apparent, both in the comparison with the manna and the water in the

wilderness, which if used with a higher meaning, were yet in the first instance employed for common sustenance, and also with the idol feasts which, though connected with sacrifices, were yet in themselves social banquets; and hence in both cases the expression used is (not "the altar of demons," the "*altar* of the Lord," but) "the table of demons," "the table of the Lord." So too, the phrases used to imply the celebration, "blessing," "thanksgiving" (*εὐλογία*, x. 16.; *εὐχαριστῶ*, x. 30.), indicate the thankful offering of the heart to God; and "the communion of the body and blood of Christ" (*κοινωνία*, x. 16.) implies a complete identification with Christ—both of these, feelings essentially solemn and religious; whilst on the other hand, the plural expressions and the general turn of the argument (x. 4. 16. 17. 21.) imply that throughout the ceremony, not merely one or two individuals, or selected portions of the community, but the whole community of Christians as such, with all their imperfections and errors, bore their part. And a comparison of x. 21. with x. 30. would seem to indicate such a close connexion between the ideas of the religious and the social meal interwoven, that some even conceived it to be possible to celebrate the

καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. <sup>22</sup> μὴ γὰρ οἰκίας οὐκ ἔχετε

"breaking of bread" in the act of partaking of a feast of sacrificial food, where heathens were present (x. 27.).

Such was the institution of which the Apostle proceeds to speak in the passage now before us, and which presents substantially the same image. It is a *social meal*, where the hungry looked forward to satisfying their wants (xi. 34.), and where some indulged even to excess (xi. 21.) It is a *supper*, that is, not merely a morsel of bread and a drop of wine taken in the early morning, or in the seclusion of an Eastern noon, but the regular substantial meal of the day; a supper (δειπνον, xi. 20.) at the usual hour after the sun had set, and therefore in its time, as well as in its festive accompaniments, recalling "the night" (xi. 23.) of the original institution, and agreeing with the account of the parting meal at Troas, in Acts, xx. 7. Everything in outward form still continued as it was in the earliest recorded instance of its celebration, in Acts ii. 46. But the inward spirit of harmony, which, at that time, made it the natural expression of the feelings of "those who had all things in common" (Acts, ii. 45.), the exulting joy (ἀγαλλίασις) the unoffending and unoffended simplicity (ἀφελότης), which would then have made

disputes at such a moment impossible, had now begun to wax cold. So far as we can gather from the imperfect hints which are left to us, the sacred meal, which in itself seemed the most fitting expression of the whole Christian life, where all things, "whether they ate or drank," could be done "to the glory of God," seemed in danger of being swallowed up in the common worldly disputes of precedence or even of revelry. That it was disputes of this kind against which the Apostle here speaks seems clear, both from the context of the passage, "If any man seem to be contentious," "I hear that there are divisions," "parties," (xi. 16. 18. 19.), and also from the specific allusions to them in xi. 21. 22. 33. But in what way they originated, or what form they took, is difficult to perceive clearly. The most probable explanation seems to be, that, whether or not the meal here spoken of was connected with the later agapæ, or "love feasts," it was (as might be inferred, from its connexion in Acts, ii. 46., with the community of goods) intended to express in the strongest form the bond between the whole Christian society; and, therefore, it would follow, that, as in a Greek dining-club\* (ἔσπanos), it was often the prac-

\* See Boeckh's Public Economy of Athens, i. 264.

εἰς τὸ ἐσθίειν καὶ πίνειν ; ἡ τῆς ἐκκλησίας τοῦ Θεοῦ κατα-

tice for the richer members of the club to supply the wants of the poorer; so here the banquet, which was chiefly provided by the rich, was designed to be enjoyed by all equally and at the same time. But this was not observed; the same distinctions of rank in the Christian assemblies, against which St. James protests (ii. 1—4.) to his Jewish hearers, broke out on these occasions in the Gentile Church at Corinth; the richer members, following, probably, the example of the common Grecian clubs, seized upon the portion of the food which they had brought, before the poorer members could get hold of it (see xi. 22.), alleging, in their defence (xi. 30.), that they were hungry and could not wait; and the consequence was a scene of general disorder (xi. 21.), and a complete disruption of the unity which the feast was intended to promote. The practice of the Grecian clubs was for each guest to eat that which he brought with him in his own basket (Athen. viii. 17. p. 365.). And the rule recommended by Socrates in order to prevent disorder (Xen. Mem. iii. 14. 1.) was, as here by St. Paul, that they should not begin to eat till the contents of each basket were placed in public on the table.

It was to put down this practice that St. Paul here brings forward more strongly, as it would seem, than had been before customary, the religious, as distinguished from the social, character of the supper, and by recalling to their minds the solemnity of the original institution, impresses upon them the danger they incurred by this desecration of it. It was not merely that the order of the assembly was disturbed, but that the original institution (so emphatically alluded to in x. 16—22.) of partaking in one and the same loaf, in one and the same cup, was rendered impossible. The practice mentioned in Iren. Fragm. (Venice edition, vol. ii. p. 10.), of offering part of the bread and wine as oblations, was probably a vestige of the original Christian practice (here urged by the Apostle, in opposition to the Corinthian heathen practice) of placing all the food that was brought on the common public table, and then partaking of it.\*

20. ἐπὶ τὸ αὐτὸ = ἅμα, "at the same place and time." Comp. Acts, i. 15., ii. 44., iii. 1.

οὐκ ἔστιν, κ. τ. λ. "In your meetings there is no such thing as eating the *Lord's Supper*; for it is rather the case that each takes his *own* supper

\* See the remarks of Mr. Blakesley, in his "Prælectio Academica in Scholis Cantabrigiensibus habita," 1849.

Φρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν<sup>a</sup>; ἐπαιῶ ὑμᾶς ἐν τούτῳ; οὐκ ἐπαιῶ.<sup>b</sup> <sup>23</sup> ἐγὼ γὰρ παρέλα-

<sup>a</sup> τί ὑμῖν εἶπω;

<sup>b</sup> ἐπαινέσω.

before another, as he eats; and the consequence is, that whilst one has not been able to partake of the bread at all, another has even drunk the wine reserved for the end of the feast, almost to intoxication."

κυριακὸν δεῖπνον. Although the epithet here is evidently used in contradistinction to ἰδίων, the adjectival form, as in κυριακὴ ἡμέρα (Rev. i. 10.), indicates that it was already the fixed name of the institution.

21. ἐν τῷ φαγεῖν is "in the meal." For its position at the end of the sentence, compare viii., 11. ix. 10., xv. 19.

The phrase "takes before another," evidently implies that each man helped himself; that there was nothing corresponding to what in later times is called "an administration of the supper." Compare the expressions "*we break the bread*," in x. 18. See also Tertullian, De Coron. Mil. 3., noticing the change in his own time.

ὁς μὲν, i. e. "the poor man." ὁς δέ, i. e. "the rich man." μεθύει. The use of this word in John ii. 10. show that it need not be always taken of intoxication; but this is its natural meaning in most passages. See Matt. xxiv. 49.; Acts, ii. 15.; 1 Thess. v. 7.

22. 23. μὴ γὰρ οἴκλας οὐκ

ἔχετε; "Why surely ye are not without houses?" τῆς ἐκκλησίας τοῦ Θεοῦ. i. e. "The whole assembly which you thus divide and distract, and yet in which God dwells." Comp. x. 32., where the phrase is also used with regard to the public assemblage for the Eucharist. καταισχύνετε, i. e. "by making their poverty apparent." τοὺς μὴ ἔχοντας, "the poor." Compare Luke, iii. 11.

τί εἶπω; "what am I to say?" alluding, as in verse 17., to verse 2., as if it was "However much you think yourselves deserving of praise for having kept my commands (παράδοσεις), you have not done so; for *my* communication from the Lord, which I commended (παρέδωκα) to you, was quite otherwise." ἐγὼ, in contradistinction to their practice: "I, whatever *you* may have done or thought." παρέλαβον ἀπὸ τοῦ κυρίου. The word παρά, rather than ἀπό, would have been most natural; but ἀπὸ may have been chosen here to avoid the triple repetition of παρά. That he does not mean that he derived his knowledge of the fact from immediate revelation, may be inferred from the use of the same words, παρέλαβον and παρέδωκα, in xv. 4., where he is speaking of the death and

βον ἀπὸ τοῦ κυρίου ὁ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο \* ἔλαβεν ἄρτον <sup>24</sup> καὶ εὐχαριστήσας

\* παρεδίδοτο.

resurrection of Christ, and where he does not introduce the phrase ἀπὸ κυρίου. But the introduction of that phrase "from the Lord" may perhaps mean that he had confirmed to him by immediate revelation, what he already knew as a fact.

23—27. It is necessary to pause for a moment, to consider the importance of the ensuing verses. They form probably the earliest record of the institution of the Eucharist, and they contain also the earliest recorded speech of our Lord. Twenty years, indeed, had elapsed since their utterance; but there can be no doubt that the Apostle regarded them as perfectly authentic; and however we explain the words "I received them from the Lord," there still remains the external evidence on which they had been communicated to him, as well as the internal evidence to himself which he had from the further revelation to which he appeals. To explain them at any length, or to adjust their relation to the other three versions in St. Matthew, St. Mark, and St. Luke, would be to encroach on questions belonging only to the Gospel narrative; yet those who are familiar with these questions will observe: (1.) That their almost exact coincidence with the account in St. Luke is

important, as confirming the tradition of the author of that Gospel being the same as the companion of St. Paul. (2.) That in this, the most ancient record of certainly one of the most important speeches of our Lord, it is possible to discern elements of the discourses in St. John's Gospel. John, vi. 35—58.; xv. 1—6. (3.) That even in the four extant versions of this short passage, there are yet verbal variations of such an extent as to show incontestably, that it was the substance, rather than the exact words, which the Apostle and the Evangelists aimed at producing. (4.) That there is an appearance of fixed order, especially in the opening words, ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, which indicates that it had already become a familiar formula. (5.) That it implies on the part of his hearers a tolerably complete acquaintance with the history of the Betrayal and Passion, as, indeed, the Apostle himself implies in the phrase ὁ καὶ παρέδωκα, and also in the previous allusions to the words of the institution, in x. 16.

The word παρεδίδοτο in the sense of "betrayal" is curious, as following on παρέδωκα, in the sense of "communicated;" but its frequent occurrence in the Gospel narrative for the



ἔκλασεν καὶ εἶπεν \* Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν.<sup>b</sup>  
 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>25</sup> ὥσαύτως καὶ τὸ  
 ποτήριον μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ  
 καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὅσα-

\* add Ἀδδετε, φάγετε

<sup>b</sup> κλώμενον.

Betrayal leaves no doubt that such is its sense here. Comp. the like variation of meaning in 2 Cor. ii. 7. παρακάλεσαι, παρακαλῶ, Rom. xii. 13. 14. διῶκοντες . . . διῶκοντας. Possibly the play of sound on the three compounds of *παρὰ* is intentional. The imperfect tense expresses "the plot was preparing," "was to be." ἄρτον, "a loaf." See x. 17.

24. τὸ σῶμα τὸ ὑπὲρ ὑμῶν (A. B. C<sup>1</sup>), κλώμενον (C<sup>2</sup>. D<sup>3</sup>. E. F. G. I. K.), θρυπτόμενον (D.). Both from authority, and from its abrupt simplicity, τὸ ὑπὲρ ὑμῶν is the probable reading. "This is my body which is for you;" varied, perhaps, from Luke, xxii. 22., because of the Apostle's strong sense of the ideal or spiritual nature of the Lord's body. See x. 17. But it is possible that κλώμενον may have been omitted in the MSS. from a fear lest it should contradict John, xix. 36., "A bone of him shall not be broken;" and that, for the same reason, θρυπτόμενον ("bruised") was substituted in D. If it should be genuine, it is used in particular reference to the *breaking* of the bread, and hence the present tense. Comp. δν κλώμεν, x. 16., The word κλώμενος is, however, applied in Joseph.

B. J. ii. 12., to the breaking and distorting of the body by torture.

τοῦτο ποιεῖτε. "This do," both as applied to the bread and the cup, must refer to the "thanksgiving," just described (εὐχαριστήσας), "Give thanks to God in remembrance of Me, in all your meals."

The exact similarity of the phrase, "Likewise the cup after supper," to Luke, xxii. 20., is the more remarkable, because the words "after supper" (μετὰ τὸ δειπνῆσαι), although natural in this context as giving the order of events, rather interferes with it in the Gospel narrative, where the inference from the general description would have been that the breaking of the bread as well as the blessing of the cup succeeded the supper, whereas the emphatic insertion of these words between the two implies that the bread was blessed at the commencement, and the cup at the end of the supper. Probably in both cases the description is founded on a fixed formula which both the Apostle and Evangelists have retained without alteration. That the cup closed the meal agrees with the blessing of the cup after the Paschal feast, like a "grace" at the end; as

κίς ἐάν<sup>a</sup> πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. <sup>26</sup> ὁσάκις γὰρ ἐάν<sup>a</sup>  
ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον<sup>b</sup> πίνητε, τὸν θάνα-

<sup>a</sup> ἂν.

<sup>b</sup> add τοῦτο.

the blessing of the bread had been like a "grace" at the beginning (see Mishna, Pesachim, cap. x. 7.).

"In my blood" (ἐν τῷ ἐμῷ αἵματι). This form, which is peculiar to this passage and Luke, xxii. 20., seems to mean: "This cup is the new covenant signed or written in my blood," with the double allusion to the libations which accompanied every ancient treaty (hence the very word *σπονδαί*, "libations," came to mean "treaty" or "truce"); and also to the blood either of sacrifices, or, as in Arabian customs (Herod. iii. 8.), of the parties contracting the treaty. Comp. Heb. ix. 18—20., where, however, the idea of a *testament* is introduced, which, properly speaking, does not belong to this passage. "The new covenant," as distinct from the Mosaic. See Ex. xxiv. 8.: "Behold the blood of the covenant, which the Lord hath made with you."

26. ὁσάκις γὰρ ἐάν ἐσθίητε, κ.τ.λ. This verse is, strictly speaking, not the words of our Lord, but of St. Paul. But the two are allowed to run into each other, so that it cannot exactly be defined where one ends and the other begins. Compare parallel instances in John, iii. 16—21., which is in like manner a continuation of our Lord's speech; and John, iii.

31—36., of that of the Baptist. "Not only in the original feast, but at all your feasts." These words are emphatically introduced, as the thought conveyed in them is carried on to the next verse, in order to indicate the continuance and identity of the original meal with its subsequent celebrations. "Not only on that one occasion, but on all future occasions." There may also be the further object of showing that in the original institution the intention was that they should commemorate the Lord's death, not only on stated occasions, but *at all their meals*, "*whenever they ate bread and drank wine.*" (See p. 248., and note on xi. 20.)

Two characteristics of the Eucharist are here given: (1.) *καταγγέλλετε*. "You preach," or "announce," according to the constant usage of the word (ii. 1., ix. 14., Acts *passim*), as if he said, "The Lord's Supper is a living sermon; an acted discourse." It is the *death* of our Lord, which was chiefly intended to be commemorated, and hence the stress laid in ver. 23. on the Betrayal. (2.) It was intended to supply, by a visible memorial, the absence of the Lord, "until He come," the sense being brought out more strongly by the near expectation of His return. Comp. Matt. xxvi. 29. Both points

τον τοῦ κυρίου καταγγέλλετε, ἄχρις οὗ<sup>a</sup> ἔλθῃ. <sup>27</sup> ὥστε ὁς  
 ἂν ἐσθίῃ τὸν ἄρτον<sup>b</sup> ἢ<sup>c</sup> πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως,  
 ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ<sup>d</sup> αἵματος τοῦ κυρίου.

<sup>a</sup> add ἕν.

<sup>b</sup> add τοῦτον.

<sup>c</sup> καί.

<sup>d</sup> om. τοῦ.

are well expressed by Bengel: "Hæc memoria est intima et vividissima, ut est liberorum erga parentes, sponsæ vel conjugis erga maritum, fratris erga fratrem, cum fide, amore, desiderio, spe, gaudio, obsequio conjuncta, summam statûs Christiani complexa. Hæc ratio viget a clausulâ ultimi cum discipulis convivii usque ad adventum. *Hoc mysterium duo tempora extrema conjungit.*"

27. This is the conclusion: "Therefore he who partakes of this feast unworthily, is guilty of a sin against the body and blood of Christ." As in x. 16., he had referred to the original words of Christ to show of what they partook; so here he refers to the same words, to show against what they sinned. As in vi. 18. 19., he had shown that sensuality was a sin against the temple of the Spirit, and in viii. 12., that indifference to another's welfare was a sin against Christ, so here he shows that to partake of the Christian meal in a manner unworthy of its meaning, was to have offended against the majesty of what Christ had Himself called His body and His blood.

ἢ πίνη, "or drink," (B. C.

D. E. F. G. I. K., Vulgate, Italic, and Syriac versions) is the true reading, "Whoever partakes of either part of the feast unworthily," implying, like the words "after supper" in verse 25., that, in his conception of the supper, the bread and the cup were not, as now, inseparably united; but that the cup succeeded the bread after a long interval; and that therefore a profanation which might apply to one, would not of necessity apply to the other. Probably from the wish to accommodate the text to the change of custom, A. reads καί, and the English translators, either from this, or from a fear of countenancing the Roman Catholic practice of administering the bread without the cup, have unwarrantably rendered ἢ, "and."

ἔνοχος is usually followed by a dative; but in the New Testament more frequently, as here, by a genitive. It is used of the punishment incurred by guilt (as in Matt. xxvi. 66.; Mark, xiv. 64.; Heb. ii. 15.), of the law infringed by guilt (James, ii. 10.), and of the tribunal which awards the punishment (Matt. v. 21. 22.). The present case presents a mixture of the two last uses.

28 δοκιμάζεται δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· 29 ὁ γὰρ ἐσθίων καὶ πίνων κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα<sup>b</sup>.

<sup>a</sup> add ἀναξίως

<sup>b</sup> add τοῦ κυρίου.

28. ἄνθρωπος, i. e. ἕκαστος, "every one," like the Hebrew *כָּל־אִישׁ*, or the German "man." In this and the following verses, the phrases, *δοκιμάζεται ἑαυτὸν*, *διακρίνων τὸ σῶμα*, *διεκρίνομεν ἑαυτούς*, appear to express the same act; whilst the consequences of the omission of this act are expressed by *κρῖμα ἐσθίει*, and *ἐκρινόμεθα*. *διακρίνω* is used in this passage for the sake of the play upon *κρίνω* "to judge" (see verses 17. and 23.); but in itself it never means "to judge" in the sense of "condemning," but, as here, only in the sense of "distinguishing" or "discerning." (Comp. xiv. 29., where it is used of the distinguishing of true from false prophets.) The sense, therefore, will be: "Let every one examine the state of his heart and mind, i. e. to see whether he is likely to be guilty of the profanation here condemned; for, if he does not so examine himself, if he does not discern that the body of the Lord is in himself, and in the Christian society, and that it is as the body of the Lord, or as a member of that body that he partakes of the bread, then heavy judgments will follow." This is harsh; but not more so than other explanations, and it has

the advantage of giving a uniform sense to *διακρίνω* throughout, and of agreeing with the Apostle's final conclusion in verse 34. The identification of the "body of the Lord" with the believer himself, is based on the idea elsewhere noticed (x. 17.), that the body of Christ is now to be found in the human race, the Christian society, or its members severally; and this is, in x. 17., stated expressly in regard to the Eucharist, as if St. Paul saw in our Lord's words, "This is my body;" a declaration that the bread or loaf which He broke, was the symbol of that body which He should leave behind Him upon earth, in the society of Christians. If this truth were recognised, then the Lord's Supper would be properly celebrated; but, if Christians regarded themselves as having no connexion with their brethren, the Supper would be profaned and turned into a common meal. This meaning is strengthened by the true reading of A. B. C.<sup>1</sup>, omitting *τοῦ κυρίου*, which is found in C<sup>2</sup>. D. E. F. G. J. K. Had the Apostle meant to say that "the body" spoken of was in any peculiar and special sense the actual body of Christ, he would not have left it thus

<sup>30</sup> διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί. <sup>31</sup> εἰ δὲ <sup>a</sup> ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. <sup>32</sup> κρινόμενοι δὲ ὑπὸ κυρίου παιδεύμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. <sup>33</sup> ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. <sup>34</sup> εἴ τις <sup>b</sup> πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

<sup>a</sup> γάρ.

<sup>b</sup> εἰ δέ τις.

ambiguous. But by using the words, "the body" (τὸ σῶμα), by itself, though he doubtless refers back to "the body of the Lord," in verse 27., he leaves it open to his readers to apply it to themselves or to the whole society. And thus the translation of the Æthiopic Version, "If his soul be not pure," though not an exact version of the words μὴ διακρίνων τὸ σῶμα, truly represents their spirit.

30. In the sicknesses and deaths which prevailed at Corinth the Apostle calls upon the Corinthians to witness the judgments on their profanation of the Supper. It may be that these sicknesses were the direct consequences of the excesses which seem implied in verses 22. and 34.; but in any case, there must have been some connexion not evident

to us, which would lead the Corinthians to recognise the truth of his remark. ἄρρωστοι, stronger than ἀσθενεῖς.

31. "If we had judged (διεκρίνομεν) ourselves, these judgments would not have fallen upon us from God (οὐκ ἂν ἐκρινόμεθα)."

32. κρίνω is here represented as a middle stage between διακρίνω and κατακρίνω. For the contrast of κρίνω and κατακρίνω, compare χρώμενοι and καταχρώμενοι, vii. 30. ἔχοντες and κατέχοντες, 2 Cor. vi. 10. For the general idea, compare v. 5.; 1 Tim. i. 20. παρέδωκα τῷ σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

33. ἐκδέχεσθε, i.e. "wait for the arrival of the poorer brethren," as in xvi. 11. Compare verse 21. This is the practical conclusion of the whole subject.

PARAPHRASE XI. 16—34.—“*I now proceed, in the second place, to condemn the party spirit and divisions which prevail in your public assemblies ; which must indeed be expected, because it is necessary that the good should be thereby tested ; but of this hereafter. One of the most fatal instances of these divisions is that between the rich and poor, which takes place at the meal where you celebrate the Last Supper of the Lord. You remember the account of its original institution as I communicated it to you from Christ Himself ; you remember how He called the bread His body, and the cup the covenant sealed by His blood ; and how He spoke of it as continuing for a memorial of His death until His return. Every unworthy celebration of this meal, therefore, is a sin against His body and blood. His body is in yourselves, if you will but look for it there. To partake of it without this consciousness of solemn communion with Him and with each other, is to provoke those judgments of sickness and death which have in fact been so frequent amongst you. To judge ourselves is the only way of avoiding the judgment of the Lord, whose institution we else profane ; as His judgment by these outward misfortunes is the only way to save us from that heavier judgment which awaits the unbelieving world. Therefore, to sum up the matter practically, remember that in these feasts you must wait for each other ; and those who come merely for the sake of eating and drinking, had better take their meals privately at home.*”



It has been truly said, though with some exaggeration, that for many centuries the history of the Eucharist

might be considered as a history of the Christian Church. And certainly this passage may be regarded as occupying in that history, whether in its narrower or larger sphere, a point of remarkable significance. On the one hand, we may take our stand upon it, and look back through its medium, on some of the institutions and feelings most peculiar to the first commencement of the Apostolic age. We see the most sacred ordinance of the Christian religion as it was celebrated by those in whose minds the earthly and the heavenly, the social and the religious aspect of life were indistinguishably blended. We see the banquet spread in the late evening, after the sun had set behind the western ridge of the hills of Achaia; we see the many torches<sup>1</sup> blazing, as at Troas, to light up the darkness of the upper room, where, as was their wont, the Christian community assembled; we see the couches laid and the walls hung<sup>2</sup>, after the manner of the East, as on the night of the betrayal; we see<sup>3</sup> the sacred loaf representing, in its compact unity, the harmony of the whole society; we hear the blessing or thanksgiving on the cup<sup>4</sup>, responded to by the joint "Amen," such as even three centuries later is described as like a peal of thunder; we witness the complete realisation in outward form, of the Apostle's words, suggested doubtless by the sight of the meal and the sacrament blended thus together, "*Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.*"<sup>5</sup> "*Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.*"<sup>6</sup>

<sup>1</sup> λαμπάδες ἱκαναί, Acts, xx. 8.

<sup>2</sup> ὑπέρβον ἱστρωμένον, Matt. xxvi.

<sup>3</sup> 1 Cor. x. 17., xi. 29.

<sup>4</sup> x. 31.

<sup>5</sup> Col. iii. 17.

<sup>6</sup> Perhaps the nearest likeness now existing, to this union of social intercourse with religious worship, is to be found in the services of the Coptic Church. The Eucharist indeed is even more divested of its character of a

This is one side of the picture ; but there is another side, which is exhibited here also, and which imparts to this passage its peculiar interest. Already the difficulties of bringing an ideal and an actual life together make themselves felt. What the falsehoods of Ananias and Sapphira were to the community of property at Jerusalem, that the excesses and disorders of the Corinthian Christians were to the primitive celebration of the Eucharist. The time was come, when the secular and the spiritual had to be disentangled one from the other ; the “simplicity” and “gladness” of the first Apostolical communion was gradually to retire before the Apostolical rebuke. The question arose whether the majesty, the tenderness, the awe of the feast should be lost in a senseless orgy, and it is (humanly speaking) by means of this verdict of the Apostle against the Corinthian Church, that the *form* of the primitive practice was altered, in order to save the *spirit* of the original institution. It is of the more importance to remember the extent of the danger to which the celebration of the Eucharist was then exposed ; because a great part of its subsequent history would seem to be a reaction, in part just, in part exaggerated, against the corruption which then threatened it ; a reaction encouraged by the extreme severity with which that corruption is denounced by the Apostle, and which was itself called forth by the greatness of the crisis. This is the last mention of the administration of the Lord’s Supper, according to the ancient fashion ; the “Supper” itself had

supper, than in the Western Churches. But there is an air of primitive freedom, and of innocent enjoyment, blended with the prayers of the general service, which, bearing as it does the marks of long antiquity, conveyed to me, on the one occasion on which I witnessed the worship of the Copts in their cathedral at Cairo, a livelier image of the early Christian assemblies than anything else I ever saw.



ceased to be a supper, as early as the beginning of the first century, as we learn from the Epistles of the younger Pliny<sup>1</sup>; and was celebrated, if not very early in the morning, at least before the night, although in some Egyptian cities the practice of partaking of it on the *evenings* of Saturday still continued in the fourth century.<sup>2</sup> The social meal was divided from it under the name of "Agape," or "Love-feast," but still continued to be celebrated within the walls of churches as late as the fifth century, after which it disappears, having been already condemned by councils on account of abuses similar to those here described at Corinth.<sup>3</sup> Thus the Eucharist became more and more set apart as a distinct sacred ordinance; it withdrew more and more from the possibility of the Corinthian desecration, till at last it was wrapt up in the awful mystery which has attached to it, in the highest degree, in the Churches of the East, but in some degree in the Churches of the West also, both Protestant and Roman Catholic. Beginning under the simple name of "the breaking of bread," and known from this Epistle by the social and almost festive appellations of the "Communion," and "the Lord's Supper,"—it first receives in Pliny the name of "Sacramentum," and in Justin Martyr that of "Eucharistia;" both, indeed, indicating ideas of strictly Apostolical origin, though more closely connected with the words, and less with the act, than would have been the case in the first Apostolical times; till in the days of Chrysostom it presents itself to us under the formidable name of the "Dreadful Sacrifice."

These two views of the Lord's Supper have been thus

<sup>1</sup> x. 97.

<sup>2</sup> Sozomen, A. E. vii. 19.

<sup>3</sup> Bingham's Antiquities, book xv. ch. 7.

set forth in this place side by side; because, as has been said, they both to a certain extent appear together in this Chapter. A careful investigation of the passage will probably lead to the conclusion that as, on the one hand, the general view of the Apostolical practice, its simplicity, and its festivity, as implied in the Apostle's arguments and in his designation of the ordinance, have been in later times too much underrated; so on the other hand, the severity of his denunciation against unworthy partakers has been too generally and too rigorously enforced; because the particular object, and the particular need of his rebuke at that time, have not been clearly understood. The Holy Communion can never be again exactly what it was then; and therefore, although his words will always impart to the great ordinance of Christian worship a peculiar solemnity, yet the real lesson which they convey relates now more directly to such general occasions as that out of which his warning grew, than to the ordinance itself. The joy and almost merriment of the first Christian converts after the day of Pentecost could not now be applied to the Eucharist as it was then, without fear of great profaneness and levity. But the record of it implies that with a serious and religious life generally there is nothing incompatible in the freest play of cheerful and innocent gaiety. In like manner, although we cannot without superstition imagine that the judgments which the Apostle denounced will fall on a desecration of the Communion different in all its circumstances from that which occurred at Corinth, yet there may still be an irreverence towards sacred things, a want of brotherly kindness, a dulness in discerning the presence of Christ, even in our common meals, which may make us fear "lest we eat and drink condemnation to ourselves." And in the Communion

itself the Apostle's words are instructive as reminding us that "the body of the Lord," to which he looked was, as elsewhere in his writings, so here, the body which is represented by the whole Christian society. So the Apostle conceives it to be in all times and places, and not least in the institution especially intended to exhibit the unity and community of interests, feelings, and affections, to produce which is always described as one chief purpose of the Death of Christ, shown forth in the Lord's Supper.

(3.) *The Spiritual Gifts.*

XII. 1—XIV. 40.

(a.) *Unity and Variety of the Spiritual Gifts.*

XII. 1—30.

XII. <sup>1</sup> Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς

XII. One of the chief characteristics of the Apostolical age was the possession of what are here called "spiritual gifts," the signs that there was moving to and fro in the Church a mighty rushing wind, a spirit of life, and freedom, and energy, which stirred the dry bones of the world, and made those who felt its influence conscious that they were alive, though all around was dead. Before this consciousness of a higher power than their own, the ordinary and natural faculties of the human mind seemed to retire, to make way for loftier aspirations, more immediate intimations of the Divine will, more visible manifestations of the Divine power than had ever before been accorded. Every believer, male or female, old or young, free or slave, found himself instinct with this new life, varying in degree, and according to the strength of his natural mind and character, but still sufficiently powerful to be a constant witness to him of the reality of the new faith which it had accompanied. It resembled in some degree the inspirations of the Jewish Judges,

Psalrists, and Prophets; it may be illustrated by the ecstasies and visions of prophets and dreamers in all religions; but in its energy and universality, it was peculiar to the Christian society of the Apostolical age.

It may easily be conceived that this new life was liable to much confusion and excitement, especially in a society where the principle of moral stability was not developed commensurately with it. Such was, we know, the state of Corinth. They had, on the one hand, been "in everything enriched by Christ, in all utterance, and in all knowledge," "coming behind in no gift" (i. 5. 6. 7.); but, on the other hand, the same contentious spirit which had turned the most sacred names into party watchwords, and profaned the celebration of the Supper of the Lord, was ready to avail itself of the openings for vanity and ambition afforded by the distinctions of the different gifts. Accordingly, various disorders arose; every one thought of himself, and no one of his neighbour's good; and as a natural consequence, those gifts were

ἀγνοεῖν. <sup>2</sup> οἴδατε ὅτι [ὅτι <sup>a</sup>] ἔθνη ἦτε, πρὸς τὰ εἰδωλὰ τὰ

<sup>a</sup> om. ὅτε.

most highly honoured and coveted, not which were most useful, but which were most astonishing. Amongst these the gift of tongues rose pre-eminent, as being in itself the most expressive of the new spiritual life; the very words, "spiritual gifts," "spiritual man" (πνευματικά, xiv. 1.; πνευματικός, xiv. 37.), seem, in common parlance, to have been exclusively appropriated to it; and the other gifts, especially that of prophecy, seem to have been despised, as hardly proceeding from the same Divine source. It is to combat this particular exemplification of the factious and disorderly spirit which he had noticed in xi. 16—19., that the Apostle proceeds to show: (a.) That all the gifts, which were bestowed upon the Church, equally proceeded from the Spirit (xii. 1—31.). (b.) That Love was to be their guide in all things, xii. 32—xiii. 13. (c.) That therefore the most useful were also the most exalted gifts (xiv. 1—25.). (d.) That order was to prevail throughout (xiv. 26—40.).

1. Περὶ δὲ τῶν πνευματικῶν. The construction is the same as in vii. 1. 25., viii. 1. The word is probably neuter, as in the parallel constructions of vii. 1., viii. 1., and as in the use of the word in ix. 11., xiv. 1. The sense is probably "spiritual gifts" generally, though with a

particular allusion, as must be inferred from the use of it in xiv. 1. 37., to the "gift of tongues." If it be neuter, it should be translated rather "the things of the Spirit," than "the gifts of the Spirit," as τὰ πνευματικά seems more naturally to stand alone, and the word χάρισμα is only found expressly joined with it once, Rom. i. 11.

"I would not have you ignorant," as in viii. 1., x. 1.

2. 3. The stress in these two verses is laid on the last clause, and the argument would probably be rendered clearer by a greater use of particles, as if it were ποτὲ μὲν ἔθνη ἦτε, . . . νῦν δὲ πιστεύοντες. "Ἀνάθεμα" μὲν "Ἰησοῦς" οὐδεὶς . . . λαλῶν λέγει, "Κυρίος" δὲ "Ἰησοῦς" οὐδεὶς λέγει εἰ μὴ ἐν πνεύματι ἁγίῳ.

The argument is: "You maintain that the influence of the Spirit is confined to its most striking manifestations. But you know that, by the mere fact of your conversion, you passed from a state where all was dead and dumb, to a state of life and conscious speech; the contrast between these two states is so great, that you cannot but acknowledge that as, on the one hand, you cannot conceive any one under the influence of the Spirit giving vent to any utterance against this new state; so, on the other hand, even the very first and

ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. <sup>3</sup> διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν λέγει Ἀνάθεμα Ἰησοῦς\*, καὶ

\* Ἰησοῦν.

simplest utterance of that new state could have proceeded only from the Spirit."

2. ὅτι, ὅτε, A.C.D.E.J.; ὅτι, B.F.G. There is no difference in the sense between the two. If ὅτε is kept, the construction is a confusion between οἶδατε ὅτι and οἶδατε ὅτε.

Two things are expressed by this verse: (1.) The dead silence of the state of heathenism, the "idols" or images standing "dumb," "voiceless" (ἄφωνα), with neither mouths to speak, nor ears to hear, silent amongst their silent worshippers. This is contrasted with the music and speech of Christianity, "the sound as of a mighty rushing wind" (Acts ii. 2.), "the voice of many waters," which resounded through the whole Church in the universal diffusion of those gifts of which he was here especially speaking, prophesying, and, above all, of the gift of tongues. Compare the similar feeling expressed in the ancient tradition, that at the birth of Christ, "the oracles were dumb." (2.) The unconscious irrational state of heathenism, in which the worshippers were blindly hurried away as by some overruling power of fate, or evil spirit of divination, or priestly caste, without any will or reason of their own (ἀπαγόμενοι

ὡς ἂν ἤγεσθε), to worship at the shrines of these no less inanimate idols. This is contrasted with the consciousness of an indwelling Spirit, moving in harmony with their spirits, and controlled by a sense of order and wisdom. Possibly in these words there was the further intention of impressing upon them the superiority of the conscious, over the unconscious gifts of the Spirit.

3. The connexion is doubtful; but seems to be, "Such being the contrast of your former and your present state (διὸ), I remind you (γνωρίζω, compare xv. 1.), that as certainly as no true prophet or speaker with tongues (ἐν πνεύματι Θεοῦ λαλῶν, compare xiv. 2.) can utter the words which renounce the name of Jesus, so the words by which we acknowledge His sovereignty, and thereby pass from heathenism to Christianity, simple as they sound, are gifts of the Holy Spirit, no less than those more remarkable gifts which usually claim to themselves the name." The words Ἀνάθεμα Ἰησοῦς and κύριος Ἰησοῦς (according to the reading of A. B. C., which produces a much livelier sense), were probably well known forms of speech: "Jesus is accursed," "Jesus is the Lord," the first for renouncing Christia-

οὐδεὶς δύναται εἰπεῖν κύριος Ἰησοῦς\*, εἰ μὴ ἐν πνεύματι ἁγίῳ.  
 \* διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· <sup>δ</sup> καὶ

\* κύριον Ἰησοῦν.

nity, either before the Roman tribunal (compare "maledicere Christo," in Plin. Ep. x. 97.), or in the Jewish synagogue, probably the latter, if one may judge from the word "Anathema;" the second for professing allegiance to Christ at baptism, as in the answer "I believe that *Jesus Christ* is the Son of God" (Acts, viii. 37.). "He commanded them to be baptized in the name of *the Lord*." "They were baptized in the name of *the Lord Jesus*" (Acts, x. 48., xx. 5.). For a similar formula applied to attest the presence or absence of the Spirit, compare 1 John, iv. 2. 3., "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

There does not appear to be any difference intended between the "Spirit of God" and the "Holy Spirit," unless it be that the first is a more general expression, the latter confined to the Spirit as animating the hearts of Christians.

4—6. The connexion is: "If then every utterance of a Christian is inspired by the Holy Ghost, then we must allow the possibility a vast variety of gifts all proceed-

ing from the same Spirit,—a vast variety of services all under the same Master, whose sovereignty was acknowledged by means of that Spirit,—a vast variety of effects proceeding from the same God, who acts by that Spirit." δὲ is not "but," as in opposition to what has been said, but "now" as something said in addition. The first clause alone is essential, as depending directly on the previous assertion with regard to the Holy Spirit; the second is suggested by the words "Jesus is the *Lord*;" the third, by the words "the Spirit of *God*." But, although suggested in the first instance by the immediate context, the threefold division also refers to the distinction of the Father, the Son, and the Spirit, elsewhere either expressly or by implication so often brought forward in the New Testament. The three parts of the sentence are respectively different phases of the same idea, "gifts, services, effects, the Spirit, the Lord, God." The *gifts* are spoken of primarily as proceeding from the *Spirit*, because they are regarded as its most direct manifestations; what is sometimes called receiving "the *gifts* of the Spirit" is in other passages called receiving "*the Spirit*." (See Acts, x. 44. 45.

διαιρέσεις διακονιῶν εἰσὶν, καὶ ὁ αὐτὸς κύριος· <sup>6</sup> καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς <sup>7</sup> Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. <sup>7</sup> ἐκάστω δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον. <sup>8</sup> ὃ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

• αὐτός ἐστι.

47.; Gal. iii. 2. 5.; Acts, viii. 17. 18.) Then, viewed as *instruments* in the hands of a higher power, the modes of their employment are considered as *services* (διακονίαι) rendered to Christ the *Lord and Master* of all believers. Lastly, in their *effects* (ἐνεργήματα) on the world, they are considered as drawing all their efficiency from *God*, the cause of all power: the *gift* of the *Spirit* may exist, the work in which it is employed may be the *service* of *Christ*; but it is God alone who can enable it to produce its due *effect*. Comp. iii. 5. 6. "Paul and Apollos are *ministers* (διάκονοι) they planted and watered" with the gifts of the Spirit, "but *God* gave the increase."

7. "As the source of these gifts is the same, so also is the object: namely, the benefit of others." As the previous sentence is inserted to repel the general assertion of an inequality of gifts, so this is inserted to repel the disparagement of prophesying in particular. For this sense of τὸ συμφέρον see x. 23.

8—10. He now proceeds to give at length the proof of the

6th and 7th verses, returning once more, in the 11th, to the same general conclusion, that the gifts, however various, had a common Divine source (γὰρ is a reason, not for πρὸς τὸ συμφέρον, but either for ἐκάστω, or for the whole of the previous sentiment).

8. In the following enumeration, there seem to be three divisions. The first includes wisdom and knowledge and faith. The second, physical miracles. The third, prophecy and divers tongues, each with its accompanying explanation.

Of these the first class includes the highest of what were commonly called "gifts." "Knowledge" is spoken of as such in i. 5. 7. And so, although less distinctly, "wisdom" in James, i. 5., Eph. i. 17., Col. i. 9., and "faith" in Luke, xvii. 10., are described as sought and received from God, in a sense which is not found in speaking of "love," "hope," or other more general virtues. For the explanation of "wisdom" and "knowledge," see ii. 5. If there be any distinction between them here, it must be that "wisdom" (σοφία) ex-



<sup>9</sup> ἐτέρῳ [δὲ] πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐν<sup>α</sup> πνεύματι, <sup>10</sup> ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω<sup>β</sup> προφητεία, ἄλλω διακρίσεις πνευμάτων, ἐτέρῳ<sup>γ</sup> γένῃ γλωσσῶν, ἄλλω δὲ διερμηνεία<sup>δ</sup> γλωσσῶν.  
<sup>11</sup> πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν

<sup>α</sup> αὐτῷ.

<sup>β</sup> δὲ πρ.

<sup>γ</sup> δὲ after ἄλλω and ἐτέρῳ.

<sup>δ</sup> ἐρμηνεία.

presses something more discursive and argumentative, as in St. Paul; "knowledge" (γνῶσις) something more intuitive, as in St. John. "The word," or "utterance" (λόγος) is added, to express that it was through their communication in teaching that these gifts became known. Comp. i. 5.

9. The "faith" spoken of here, in xiii. 2., in Matt. xvii. 10., and Luke, xvii. 10., is not distinct altogether from the faith elsewhere spoken of; but the same unshaken trust in God and Christ, which in the Epistles to the Romans and Galatians is described as changing the heart, is here described as expressing itself in preternatural energy.

As "wisdom and knowledge" are the basis of "propheying and divers tongues," so faith is the basis of "gifts of healing and miracles," and hence the immediate transition to these. "Gifts of healings" (χαρίσματα ἰαμάτων). The plural is used to express the healing of various disorders. That this was amongst the most common of the extraordinary gifts may be inferred both from its frequent mention in the Acts,

and also from James, v. 14.: "If any among you is sick," &c.

10. "Effects of miraculous powers" (ἐνεργήματα δυνάμεων). The parallel in verse 28., where "powers" (δυνάμεις) alone is used, shows that this, and not "effects," is the emphatic word. δυνάμεις expresses not the miracles themselves, but the power or virtue residing in him who worked them, and ἐνεργήματα δυνάμεων is therefore the full expression for these powers displaying themselves in action — as λόγος σοφίας indicates wisdom displaying itself in utterance. There may be a possible allusion to particular kinds of miracles, but the expression itself is general.

For prophecy and the gift of tongues see xiv. 1. The discerning of spirits (*i. e.* the discrimination between those prophetic gifts which were true and those which were false) stands in the same relation to prophecy, as the interpretation of tongues to the gift of tongues.

11. He here again sums up their variety by reasserting their perfect unity. The word "works" (ἐνεργεῖ) is here applied to the Spirit as it had in

ἰδίᾳ ἐκάστω καθὼς βούλεται. <sup>12</sup> καθάπερ γὰρ τὸ σῶμα  
 ἔν ἐστιν καὶ μέλη πολλὰ ἔχει\*, πάντα δὲ τὰ μέλη τοῦ σώ-  
 ματος<sup>b</sup> πολλὰ ὄντα ἔν ἐστιν σῶμα, οὕτως καὶ ὁ χριστός·  
<sup>13</sup> καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτί-  
 σθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύ-

\* ἔχει πολλά.

<sup>b</sup> σώματος τοῦ ἐνός.

verse 6. been applied to God; the personal agency of the Spirit being here more strongly expressed than in verse 4., as is also implied in the words, "as he wills" (*καθὼς βούλεται*), where the verb, although united to a neuter noun, implies that its subject is a person.

12. The argument is confirmed by the analogy of the spiritual to the natural body. According to the metaphor so strongly brought forward in this Epistle, "Christ" is here used for the Christian society, by which His body is represented. See x. 17., xi. 29.

The analogy of the variety and unity of the human body is one frequently used in Gentile writers, as in the celebrated apologue of Menenius Agrippa, Liv. ii. 32.; in Seneca de Irâ, ii. 31.; and afterwards in Christian writers, as in Clem. Rom. I. Cor. 36. 37.; and in Butler's Sermons on Human Nature.\* It is a peculiarly Gentile idea, as may be seen by observing its total absence, even when most appropriately called for in the Old Testament. Contrast especially Ps. cxxxiii. 1—3., where the

same duty is enforced by a metaphor wholly different: that of the priestly oil.

13. This explains and gives the reason for the former expression. "I say, so is it with Christ; for by the one Spirit which we partake we were baptized into the one body of Christ." "In one Spirit" (*ἐν ἐνὶ πνεύματι*) refers to the idea of "baptism by the Spirit," "plunged, enveloped in the rushing blast of the Divine breath." "Into one body" refers to the formula, "into the name of Christ." Compare Matthew, xxviii. 19. "Whether Jews or Greeks," &c. This can hardly be introduced as bearing on the immediate subject of discord about the gifts, but rather as being the kind of unity most prominently represented in baptism. Compare Galat. iii. 27, 28. "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." *ἐν πνεύμα ἐποτίσθημεν* ("were all made to drink one

\* See Heydenreich and Wotstein ad h. l.

θεροι, καὶ πάντες ἐν<sup>a</sup> πνεῦμα ἐποτίσθημεν. <sup>14</sup> καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. <sup>15</sup> ἐὰν εἴπῃ ὁ πούς, ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. <sup>16</sup> καὶ ἐὰν εἴπῃ τὸ οὖς, ὅτι οὐκ εἰμὶ οφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ

<sup>a</sup> εἰς ἐν.

Spirit"). ἐν πνεῦμα, B. C. D<sup>1</sup>. F.G. εἰς ἐν πν. D<sup>3</sup>. E. K. εἰς was probably inserted for the sake of the parallel with εἰς σῶμα. J. reads ἐφωτίσθημεν for ἐποτίσθημεν, a curious instance of the use of φωτίζω for βαπτίζω in Ecclesiastical Greek, in which this variation originated. This is an amplification of the preceding; πνεῦμα rises above σῶμα, as ἐποτίσθημεν above ἐβαπτίσθημεν. "We were made partakers, not only of the outward body, but of the inward life and Spirit which animates it (comp. Eph. iv. 4.: "There is one body and one Spirit"), we not only passed through the waters of baptism, but the Spirit by which we were baptized passed into us; we were penetrated by it through and through, even into our inmost spirits." There is in ἐποτίσθημεν the double sense of "were watered," which connects it with baptism, and "were given to drink," which connects it with the idea of nourishment, and possibly, therefore, with the cup of the Lord's Supper (comp. x. 3.). The same play on the word appears in iii. 6. where the phrase "Apollōs watered" (ἐπότισεν) conveys

the first of these meanings, and the phrase, "I fed you with milk" (γάλα ὑμᾶς ἐπότισα), conveys the second.

14. In order to show that no one spiritual gift is of such importance as to absorb or supersede the others, and to answer the argument of those who maintained that the gift of tongues was the *only* manifestation of the Spirit, the *only* sign of a "spiritual man," he proceeds to enlarge on the necessity of variety in the constituent parts of the human frame, and the acknowledged use of each (14—18.).

καὶ γὰρ gives the reason for πάντες in the previous verse. "I say that we all received life and strength from one Spirit, for so also it is in the human body, which does not consist of one limb, but of many."

15. οὐ παρὰ τοῦτο οὐκ ἔστιν. This may be taken either: (1.) as a question, in which case the second negative must be understood as strengthening the first; or, (2.) as an assertion, in which case the sense will be, "It is not, therefore, no part of the body." παρὰ τοῦτο, "on this account," "along of this," compare

ἔστιν ἐκ τοῦ σώματος. <sup>17</sup> εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις; <sup>18</sup> νῦν <sup>a</sup> δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. <sup>19</sup> εἰ δὲ ἦν [τὰ] πάντα ἐν μέλῳ, ποῦ τὸ σῶμα; <sup>20</sup> νῦν <sup>a</sup> δὲ πολλὰ [μὲν] μέλη, ἐν δὲ σῶμα. <sup>21</sup> οὐ δύναται [δὲ] ὁ <sup>b</sup> ὀφθαλμὸς εἰπεῖν τῇ χειρὶ Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν Χρείαν ὑμῶν οὐκ ἔχω. <sup>22</sup> ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα

<sup>a</sup> νυνί.

<sup>b</sup> om. d.

Winer, Gr. § 53. Arnold on Thucyd. i. 141.

18. νῦν δέ. "But as it is (as the human frame is really constituted) there is not one predominant sense or faculty, but many." καθὼς ἠθέλησεν, i. e. "not according to man's fancies but God's pleasure."

19. In the previous verses, 14—18., he had set forth the *variety* of the human frame; in these, apparently with a view to the *confusion* which arose out of the exaggerated estimate of one gift in the Corinthian church, he sets forth its *unity*. ποῦ τὸ σῶμα; "What would become of the organisation of the body as a *whole*?"

20. νῦν δέ. "But as it is," as in verse 18.

21. As a practical consequence of this joint variety and unity in the human body, he sets forth the mutual dependence of the different senses and limbs; again, evidently with the view of reproving the contempt with which the more ordinary, though useful, gifts of teaching and prophesying were regarded by

those endowed with the gift of tongues.

22. ἀλλὰ πολλῶ μᾶλλον. "Nay much rather," i. e. "not only do the hand and foot stand in need of each other, but even the feeblest and humblest parts of the body are by common consent invested with an artificial dignity, as if to compensate for their natural insignificance or unseemliness," alluding to the almost universal instinct of fitness or of decency which has dictated, on the one hand, the proper use of ornaments; on the other hand, the necessity of clothing.

The passage is remarkable as indicating the same strain of argument as forms the basis of xi. 2—14., appealing to the natural feelings of men on the subject of dress.

τὰ ἀσθενέστερα, ἀτιμότερα, ἀσχήμονα, are perhaps best left undefined, as the Apostle has himself left them; the words being apparently accumulated and varied designedly, so as to include all parts of the human frame, without more particularly specifying any.

ὑπάρχειν ἀναγκαῖά ἐστιν, <sup>23</sup> καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει, <sup>24</sup> τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ ὁ Θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ<sup>a</sup> περισσοτέραν δούς τιμὴν, <sup>25</sup> ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη. <sup>26</sup> καὶ εἴ τι<sup>b</sup> πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται μέλος<sup>c</sup>,

<sup>a</sup> ὑστεροῦντι.

<sup>b</sup> καὶ εἴτε.

<sup>c</sup> ἐν μέλος.

ὑπάρχειν here seems to retain its classical sense, "to be in their own nature weak;" distinguished from εἶναι in verse 23., "to be by general consent unhonoured."

23. τιμὴν περιτίθεμεν. This in some degree illustrates xi. 10. The word περιτίθεμεν (comp. Matt. xxvii. 48.; Mark, xv. 17.) evidently points to dress, and if so τιμὴν may possibly have been suggested by the passage in Gen. xx. 16., where it is used by the LXX. Version, for "a covering to the eyes."

The covering of the body, and the uncovering of the face, is probably one chief point of the contrast.

24. ὁ Θεὸς συνεκέρασεν, i.e. "God through these natural instincts provided a compensation."

25. The particular expressions used here, σχίσμα, μεριμνῶσιν, πάσχει, δοξάζεται, συγκαίρει, "division," "care," "suffering," "glory," "joy," may all be taken for the physical and involuntary sympathy of the human frame, as Chrysostom explains συγκαίρει, "The

mouth speaks, and the eyes laugh and sparkle." But they also indicate that the Apostle's mind was chiefly fixed on the moral application of these natural phenomena; and that in this application he has strayed beyond the limits of the particular subject of the gifts into the contemplation of Christian unity generally, of which he had spoken in xi. 16—19. Compare verse 13. And it would seem as if the momentary fervour by which this passage is distinguished from the rest of the argument arises from the consciousness of his own intense sympathy, as already described in viii. 13. ix. 19—22., and as given almost in the same words in 2 Cor. xi. 28. 29. "That which cometh upon me daily, the care (ἡ μέριμνα) of all the Churches. Who is weak (τίς ἀσθενεῖ) and I am not weak? who is offended, and I burn not."

26. "Glorified" (δοξάζεται). If this has any precise reference to the parts of the body, it may be noticed as another illustration of the significance

συγκαίρει πάντα τὰ μέλη. <sup>27</sup> ὑμεῖς δὲ ἴστε σῶμα χριστοῦ  
 καὶ μέλη ἐκ μέρους. <sup>28</sup> καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ  
 ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον

(as in verse 22., xi. 2—14.) which the Apostle attaches to the ornaments (as crowns, &c.) to which it probably would allude. But the literal meaning is in this passage so nearly absorbed into the spiritual, that it is perhaps better not to look for any such specific allusion.

27. ὑμεῖς δὲ ἴστε σῶμα χριστοῦ καὶ μέλη ἐκ μέρους. The greater elevation of the previous passage had prepared the way for the transition from the statement of the analogy to its moral application, which is contained accordingly in these words: "But *you*, the Christian society, as distinct from the bodily organisation, of which I have just been speaking, you are, collectively speaking, the body of Christ; as individually, you are His limbs." Compare vi. 15.: "Know ye not that your bodies (*i.e.* your individual bodies) are members of Christ?" In other passages, each individual seems to be spoken of as the body of Christ; see xi. 3. 29.

28—30. This states the general application; in the next words he proceeds to unfold it in detail: οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ ("God placed some in the Church") corresponds exactly to νῦν δὲ ὁ Θεὸς ἔθετο τὰ μέλη, in xii. 18.:

"As in the natural body He placed the various limbs, so 'in the Church' (*ἐν τῇ ἐκκλησίᾳ*, being used with especial reference to the public meetings, comp. xi. 22.) He placed men endowed with different gifts." It is evident from the context, and from the comparison with the parallel passage in Eph. iv. 11—16.: (1.) That he is speaking here, not of offices, but of gifts. (2.) That the gifts which he enumerates, were not enjoyed by two or three orders, who ministered to the rest of the Christian society, but to the whole of the Christian society, of which no one member had a monopoly of all the gifts, but every member had a share of some. οὗς μὲν would naturally have required οὗς δὲ in the next clause, but the form of enumeration is exchanged for πρῶτον, δεύτερον, τρίτον as that again is exchanged, for ἔπειτα, ἔπειτα. ἔθετο refers to the first foundation of the Church. This enumeration stands midway between that of the gifts in verses 8—10., and that in Eph. iv. 11., less abstract than the first, and (as might be expected from its priority in time) less concrete than the second. To a certain extent the gifts of "knowledge and wisdom," correspond

διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα\* χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. <sup>29</sup> μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι;

\* εἴτα.

to the offices of "Apostles, prophets, and teachers," as far as these last implied a participation in the spiritual insight which those gifts conferred; but nothing can be argued securely from the order in which these words are arranged in the respective passages. "Apostles" are placed first, as the founders of the Church (comp. Eph. ii. 20., on "the foundation of the apostles and prophets," and Rev. xxi. 14., "on the twelve foundations the names of the twelve apostles"), and as endowed in the highest degree with spiritual gifts. Taken generally, the name expresses the character of those who had either been immediately sent forth by Christ Himself, or who had been raised to a level with the Twelve by direct revelations from Him.

For the juxtaposition of "prophets" with "Apostles," compare Eph. ii. 20.; iv. 11. For the word itself see ch. xiv.

29. "Teachers" (διδάσκαλοι). These also are noticed in Eph. iv. 11.; Acts xiii. 1. in the same order, and by implication in Rom. xii. 7. The name probably is used here, as in the Gospels, for the translation of "Rabbi," and expresses the function of regular teaching or

expounding as distinct from the inspired and impassioned preaching of the "prophets." Of all these gifts it is the one which approaches most nearly to an established order of clergy.

The rest of the gifts correspond very nearly to those in verses 9. 10., except that "prophecy" is omitted here as having been already implied in the word "prophets," and that two are added here, which are there not expressly named "helps" (ἀντιλήψεις) and "governments" (κυβερνήσεις). As both words are peculiar to this passage, it is difficult to arrive at any certain conclusion respecting them. The first is most usually taken for "ministrations," such as those of the early deacons; the second, for "governments" such as was afterwards exercised by "presbyters," and, if so the two words would conjointly correspond to what in Eph. iv. 11. are called "shepherds." But against this is: (1.) The order of the words which, if they had this meaning, would more naturally be joined with "teachers," than placed between "gifts of healing," and "divers tongues." (2.) The plural form, which is much more appropriate to separate preternatural gifts,

μὴ πάντες δυνάμεις; <sup>80</sup> μὴ πάντες χαρίσματα ἔχουσιν  
 ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερ-  
 μηνεύουσιν;

than to such as rather resem-  
 ble moral qualities. It would  
 therefore seem that they desig-  
 nate gifts like those mentioned  
 in the analogous part of the  
 enumeration in xii. 9. 10.; and  
 if so, none are more likely  
 than the two which are here  
 omitted, viz., "interpretation of  
 tongues" (*ἐρμηνεία γλωσσῶν*),  
 and "discernments of spirits"  
 (*διακρίσεις πνευμάτων*). *ἀντι-  
 λήψις* as used in the LXX. is  
 not (like *διακονία*) help minis-  
 tered by an inferior to a supe-  
 rior, but from a superior to  
 an inferior. See Ps. lxxxix.  
 18. (LXX.); Ecclus. xi. 12.  
 li. 7.; 3 Esdras, viii. 30.; and  
 thus whilst inapplicable to  
 the ministrations of the dea-  
 con to the presbyter, would  
 well express the various helps  
 rendered by those who had  
 the gift of interpretation, to  
 the congregation at large, or  
 to those who were vainly

struggling to express them-  
 selves intelligibly in their  
 strange accents. *κυβερνήσεις*,  
 which in the New Testament  
 occurs only here, is in the  
 LXX. always used as the  
 rendering of *תְּלִבְיָהָ* "wise  
 foresight," &c., as in Prov. i. 5.,  
 xi. 14., xxiv. 6. So in the  
 unpublished "Glosses on the  
 Proverbs," quoted by Schleu-  
 sner, it is explained as *ἐπι-  
 στήμη τῇν πραττομένων*, and  
 in Hesychius (apparently in  
 explanation of this very pas-  
 sage), *κυβερνήσεις* are said  
 to be *προνοητικαὶ ἐπιστήμαι  
 καὶ φρονήσεις*. This meaning  
 would exactly accord with the  
 "discernments of spirits," and  
 thus the two enumerations  
 would as nearly as possible  
 coincide; and we should then  
 have words (otherwise want-  
 ing) to which the Apostle may  
 be supposed to refer in verse  
 30., "Do all interpret?"



PARAPHRASE XII. 1—30.—“ *With regard to the gifts of the Spirit, you must not confine your appreciation of them to any one class. If you compare your present state with the blind unconscious condition in which you were before your conversion, you must be aware that even the simple acknowledgment of Christ as your Lord, which you made at your conversion, was an utterance of the Spirit of God; and you may therefore conceive that, however various are the gifts bestowed upon you, they all equally proceed from the breath of the Spirit; even as the services which they enable you to perform are all wrought for the one Master whom you acknowledged at your conversion; and as the effects which they produce are produced by the power of God from whom the Spirit comes. And as they all issue from the same source, so they have all the same end, namely, the benefit of others. This unity of origin and object is in no way contradicted by the variety of the gifts, moral, preternatural, or spiritual, and may be illustrated by the analogy between the framework of the human body and that of the body of Christ, which is the very form assumed by the Christian society in consequence of its participation in these spiritual gifts. In the human body no one limb is allowed to separate itself from the rest, or absorb the rest into itself without self-destruction; so that, on the one hand, the independence of the separate senses is preserved, and on the other hand, the unity of the organisation as a whole; and the consequence of this joint variety and unity is a mutual dependence of the several limbs and faculties upon each other, so that even the most insignificant and obscure have parts to perform, which the general consent of*

*mankind has delighted to honour and adorn. Now, what the several limbs are in the natural body, that the individuals who compose the Christian society are in the body of Christ. Every individual believer has some gift, but not the same. There are the Apostles, the messengers of Christ himself, the prophets with their inspired utterances, the teachers with their ordinary training and learning, the extraordinary powers inherent in some, the gifts of healing, the interpreters, the discerners of spirits, the speakers with tongues ; these are all different from each other, and none need encroach on the others' functions."*

~~~~~

THE historical value of this Chapter has been sufficiently set forth in the notes. It is the most detailed cotemporary record of the extraordinary powers which manifested themselves in the Christian society during the first century ; and which, however they may be explained, confirm the narrative in the Acts of the Apostles, and illustrate that in the four Gospels, especially the statement in Mark, xvi. 17—20.: "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" that is "casting out devils, speaking with tongues, taking up serpents, drinking poison without hurt, and laying hands on the sick for their recovery. "They resolve themselves into two classes: (1.) Those which relate to healing exactly correspond with the description of the miracles of Peter and John¹, and with the allusion in James, v. 14. 15.: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in

¹ Acts, iii. 1—10., v. 12—16., ix. 33—42.

the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." (2.) The gifts of teaching which are here classed under the names of "prophets," "teachers," "knowledge," "wisdom," are implied rather than expressly claimed in the authority which the narrative of the Acts ascribes to the numerous speeches of the Apostles. But to gifts of this kind allusions are expressly made in the intimations in Matt. x. 20., John xvi. 13., of "the Spirit speaking in the disciples," and "guiding them into all truth." And to the same effect are the passages in Rom. xii. 6. 7. 8. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; . . . or he that teacheth, let him wait on teaching, or he that exhorteth, on exhortation." Eph. iv. 7. 11.: "Unto every one of us is given grace . . . He gave some, apostles; and some, prophets: and some, evangelists; and some, pastors and teachers;" 1 Pet. iv. 10. 11.: "As every man hath received the gift, even so minister the same one to another, . . . If any man speak, as the oracles of God." The Apostle seems to claim this gift for himself, both by implication in all his Epistles, and expressly in 1 Cor. vii. 40.: "I think that I also (*i. e.* as well as others) have the Spirit of God." Of the special gifts of prophesying, and of speaking with tongues, there will be another occasion to speak in considering the 14th chapter. It is in the highest development of these various forms of the gift of teaching that we find the only direct traces of what in modern language is called "inspiration;" and although the limits of such a gift, and the persons in whom it existed, are never clearly defined, the description of it is important, because, unlike the other gifts, its results can still be appreciated. We cannot

judge of the gifts of healing; their effects have long since passed away. But we can judge of the gift of teaching by the remains which it has left in the writings of the New Testament; and these remains incontestably prove that there was at that time given to men an extraordinary insight into truth, and an extraordinary power of communicating it.

It is important to observe, that these multiplied allusions imply a state of things in the Apostolical age, which has certainly not been seen since. On particular occasions, indeed, both in the first four centuries, and afterwards in the middle ages, miracles are ascribed by cotemporary writers to the influence or the relics of particular individuals; but there has been no occasion when they have been so emphatically ascribed to whole societies, so closely mixed up with the ordinary course of life. It is not maintained that every member of the Corinthian Church had all or the greater part of those gifts, but it certainly appears that every one had some gift; and this being the case, we are enabled to realise the total difference of the organisation of the Apostolical Church from any through which it has passed in its later stages. It was still in a state of fusion. Every part of the new society was instinct with a life of its own. The whole atmosphere which it breathed must have confirmed the belief in the importance and the novelty of the crisis.

But yet more remarkable, both as a proof of the Divine power and wisdom which accompanied this whole manifestation, and also as affording a lesson to after times, is the manner in which the Apostle approaches the subject, and the inference which he draws from it. His object in enumerating these gifts is, not to enlarge on their importance, or to appeal to them as evidences of the Christian faith; it is to urge

upon his readers the necessity of co-operation for some useful purpose. Such a thought at such a moment is eminently characteristic of the soberness and calmness which pervade the Apostle's writings, and affords a striking contrast to the fanatical feeling which regards all miracles as ends and not as means; and which despises, as alien and uncongenial, the ideas of co-operation, subordination, and order.

This chapter has a yet further interest. It is the introduction of a new idea into the Sacred Volume. It has been truly observed, that the great glory of the Mosaic covenant was, not so much the revelation of a truth before unknown, as the communication of that truth to a whole people; the first and only exception which the Eastern world presented to the spirit of caste and exclusion. But even in the chosen people this universal sympathy with each other, and with the common objects of the nation, can hardly be said to have been fulfilled as it was intended.

The idea of a whole community swayed by a common feeling of interest and affection, was not Asiatic, but European. It was Greece, and not Judæa, which first presented the sight of a *πόλις* or state, in which every citizen had his own political and social duties, and lived, not for himself, but for the State. It was a Roman fable, and not an Eastern parable, which gave to the world the image of a "body politic," in which the welfare of each member depended on the welfare of the rest. And it is precisely this thought which, whether in conscious or unconscious imitation, was suggested to the Apostle, by the sight of the manifold and various gifts of the Christian community.

The image of the Christian Church, which the Apostle here exhibits, is that of a living society in which the various faculties of the various members were to

perform their several parts,—not an inert mass of mere learners and subjects, who were to be authoritatively taught and ruled by one small portion of its members. It is a Christianisation, not of the Levitical hierarchy, but of the republic of Plato. It has become in after times the basis, not of treatises on Church government, but of Butler's Sermons on the general constitution of human nature and of human society. The principle of co-operation, as generally acknowledged in the economical and physical well-being of man, was here to be applied to his moral and spiritual improvement. The peculiar element, which the Apostle blends with this general idea of social and moral union is that which could only be given by the Christian faith. There would always be the fear lest an object so high and abstract as the promotion of man's moral welfare, might seem indistinct and be lost in the distance. Something nearer and more personal was required to be mixed up with that which was indistinct from its very vastness. The direct object, therefore, of Christian co-operation, according to St. Paul, was to bring Christ into every part of common life, to make human society one living body, closely joined in communion with Christ. And lest this comparison of the Church with the human body might in one respect lead to error, because there resides such a sovereignty in the brain or head, that in comparison of its great activity some of the other members may be called passive; therefore the functions of the head in the Christian Church are by the Apostle assigned exclusively to Christ himself.¹

This idea of the Christian community in the Apo-

¹ For this whole subject of the idea of the early Church and its relations to the institutions of later times I cannot forbear to refer to the instructive passages in Arnold's *Fragment on the Church*, pp. 149. 150.

(b.) *Love, the greatest of Gifts.*

XII. 31—XIII. 13,

⁸¹ Ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα·^a καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. XIII. ¹ ἂν ταῖς γλώσσαις

^a τὰ κρείττονα.

The Apostle, in the preceding verses, had pointed out the necessary variety of the gifts; he had asked indignantly whether there was indeed anything in the actual state of God's dispensations to warrant the attempt to subordinate all gifts to one; and then it would seem as if, after his manner, he suddenly paused. The fervour of his own rapid questions has, as it were, brought before him vividly the angry jealousy with which the Corinthians grasped at one out of these many gifts, and that, though the most startling, the least useful. Already, in speaking of the factions, and of the scandals occasioned by the sacrificial feasts, he had seen how much they thought of themselves, and how little of others; and he now wishes to urge upon them that far above any other gift—far above even the gift of tongues, or the gift of knowledge, is the gift of Love, which would teach them that the true measure of the value of gifts was their practical usefulness.

On this connexion with the general argument, Bengel well remarks: "Characterem amoris, quem Paulus Corinthiis, et characterem sapientiæ, quem Jacobus item iis, ad quos scripsit, cap. iii. 17., attemperavit, utiliter inter se conferas, adhibito loco, 1 Cor. viii. 1."

There is no word which exactly renders the signification of Ἀγάπη. "Caritas" was diverted from its usual meaning by St. Jerome, to serve this purpose, evidently from a feeling that the Latin "amor" was not sufficiently spiritual. And from this word, in the slightly altered forms, have been derived the words by which its force has been usually expressed in French, Italian, Spanish, Swedish, and English. In itself, "charity" would not be an unsuitable rendering. But the limitation of its meaning on the one hand, to mere almsgiving, or on the other hand, to mere toleration, has so much narrowed its sense, that the simpler term "Love," though too general exactly

τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ χῶν ἢ κύμβαλον ἀλαλάζον. ² καὶ* ἔχω προφῆτειαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν

* καὶ ἰδὼν.

to meet the case, is now the best equivalent. It is used in the German Versions (Liebe), and was used in the older English Versions down to 1582, as it is still used in all parts of the New Testament, except this Epistle, and two isolated passages in those of St. Peter and St. Jude (1 Pet. iv. 8.; Jude, 12.).

31. ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. It is as if he said, "The humblest gifts are not to be despised; but still if you are to be envious of any, if you are to be desirous of acquiring any, desire not the worst, not the most useless, but the best; such as the gift of prophecy, which conduces to the good of others." That such is the meaning appears from the parallel in xiv. 1. where "rather that ye may prophesy" corresponds to "the best gifts" here. That ζηλοῦτε must be taken in this ambiguous sense, is the natural inference from the use of the word in a bad sense in verse 4. (οὐ ζηλοῖ). For a similar play on its good and bad senses see Gal. iv. 17., "They zealously affect you (ζηλοῦσι), but not well. . . . But it is good to be zealously affected (ζηλοῦσθαι) always in a good thing." For this qualification of the

general sentiment which he had been expressing just before, compare Matt., xxiii. 23.: "These ought you to have done, and not to leave the other undone."

μᾶλλον καθ' ὑπερβολὴν is to be taken with ὅδον. Compare ἀμαρτωλὸς καθ' ὑπερβολὴν. Rom. vii. 13.

ὁδόν, "way of life." Compare the use of ἡ ὁδὸς for "Christianity," in Acts, ix. 2., xix. 9. 23., xxiv. 14. 22.

XIII. 1—3. There is a climax in the passage throughout.

Without Love the greatest gifts are worthless, even though they be:

(1.) The gift of tongues.

(2.) The gift of prophecy, and of knowledge, and of faith.

(3.) The gift of zeal for man as shown in outward acts.

And in each case, as will be seen, the conclusion corresponds to the expression used in the first part of the sentence. He speaks throughout in the first person, as in Rom. vii. 7—25., personifying, as it were, human nature in himself.

The gift of tongues is mentioned first, as it was against the exaggerated estimate of this that he had chiefly to contend. The expression is hyperbolic, like viii. 13., or Rom. ix.

γνώσιν, καὶ* ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι^δ,
ἀγάπην δὲ μὴ ἔχω, οὐθέν^ε εἰμι. ^δ καὶ* ψωμίσω^δ πάντα τὰ

* καὶ ἔδω.

^δ μεθιστάνειν.

* οὐθέν.

^δ ψωμίζω.

3., but still based on a real feeling. "Though the utterances of this gift included all that both worlds could express of great and glorious; yet without Love to harmonise them, they would be but jarring and unmeaning discord." For the phrase "men and angels," comp. iv. 9. "Sounding brass" is a general name for musical instruments (not a trumpet, for which he would have used the word *σάλπιγξ*, as in xiv. 8.). *ἀλαλάζον*, "clanging." In Ps. cl. 5., two different kinds of cymbal are spoken of, rendered by the LXX. *κυμβάλοις εὐήχοις*, and *κυμβάλοις ἀλαλαγμοῦ*, "the well-tuned cymbal," and "the loud cymbal." The last is the one here alluded to. Apion the grammarian was called the "cymbalum mundi." (Plin. Præf. Hist. Nat.) The force of the epithets depends on the unmeaning character of the sound of cymbals, compared with the significance of real music; compare xiv. 7., where the same contrast is implied between the gift of tongues and the gift of prophecy.

It is said that Göthe always thought of this passage in reading the poems of Byron.

He proceeds next to speak

of prophecy, as the gift of which he himself thought most highly, and which he wishes to contrast with that of tongues, as spoken of in the preceding verse. For its connexion, as here, with the gift of knowledge and with faith, see xii. 8. 9. 10.; and Rom. xii. 6.

πάντα τὰ μυστήρια. "the whole range of God's secrets." Comp. Rom. xi. 33. 34. *πᾶσαν τὴν γνώσιν*. "all the knowledge in the world." (This is an inexact expression for *εἰδῶ τὰ μυστήρια πάντα καὶ ἔχω πᾶσαν τὴν γνώσιν*.) *πᾶσαν τὴν πίστιν*. "all the faith in the world," in the same sense as in xii. 9. *ὥστε ὄρη μεθιστάναι*, "so as to move mountains," in allusion to our Lord's saying in Matth. xvii. 10., xxi. 22. The phrase, to "remove mountains," was common amongst the Rabbis, for victory over difficulties, and hence the most distinguished teachers were called "uprooters of mountains."* Compare the well-known story of Mahomet, where the removal of the mountain is put to him as the test of his miraculous power. There is an Eastern proverb, "Man may go to man, but not mountain to man." Compare also the le-

* See Heydenreich ad l.; Lightfoot ad Matt. xxi. 21.

ὑπάρχοντά μου, κἀν* παραδῶ τὸ σῶμά μου ἵνα καυθήσω-

* καὶ ἴδω.

gends of similar miracles quoted in Estius of St. Gregory of Cæsarea, and of St. Nonnosus.

οὐθέν εἰμι. i. e. "Though I seem to have control over the whole spiritual world, I am nothing."

From the gift of prophecy, with its accompanying graces, he proceeds to the outward expressions of Love itself.

κἀν ψωμίσω πάντα τὰ ὑπάρχοντά μου, according to the use of ψωμίσω, in Rom. xii. 20., Isa. lviii. 14., Numb. xi. 18., may be taken in the general sense of "supplying food," like ποτίζω governing a double accusative, so that here τὸν πτώχον must be understood. But it may also be, according to the etymology, "If I divide all my goods into morsels." Coleridge in a MS. note on this passage says: "The true and most significant sense is, 'Though I dole away in mouthfuls all my property or estates.' Who that has witnessed the almsgiving in a Catholic monastery or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the Apostle's half satirical ψωμίσω?"

The Received Text and Lachmann, in his second edition, on the authority of C. D. G. and the Latin MSS., read ἵνα καυ-

θήσωμαι. Lachmann in his first edition, on the authority of A. B., reads, ἵνα καυχῶμαι. If the former reading, ἵνα καυθήσωμαι be correct, there is then an allusion to the three children in Daniel, iii. 28. (παρέδωκαν τὰ σώματα εἰς τὸ πῦρ), or to the martyrs in 2 Maccab. vii. 5., the last allusion being illustrated by those in Heb. xi. 34. 35.; and the sense would then be that, as in the first clause he expresses services to men, so here he expresses zeal for God. And the warning would apply to such spurious martyrdoms as took place from time to time in the early Church, not from conscience, but from ambition. Compare Cyprian's Letters; Hieron. ad Gal. v. There is a story of Sapricius, a Christian of Antioch, who was condemned to death for his profession of Christianity, and yet on his way to execution refused to forgive his enemy Nicephorus; and then, at the last moment, his faith gave way, and he recanted (see Heydenreich ad l.). Nor even without the case of Christian martyrs, were instances of such self-immolation inconceivable; Calanus burnt himself before the army of Alexander, and Peregrinus, the Stoic philosopher did the same at the Olympic games, in the time of the Antonines, and in the pre-

μαι^a, ἀγάπην δὲ μὴ ἔχω, οὐθὲν^b ὠφελοῦμαι. ⁴ ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ [ἡ ἀγάπη],

^a See note.

^b οὐδέν.

sence of Lucian, who describes it. But on the whole, the reading *ἵνα καυχῆσωμαι* ("that I may boast"), seems preferable. The construction, though harsh, is less so than that of *ἵνα καυθήσωμαι* ("that I may burn"), and is borne out by 2 Cor. xi. 16: *ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχῆσωμαι*, and the sense (though obscure, and hence probably the cause of the correction of the text), when made out, agrees better with the context. It would seem to be still a continuation of the instances of self-denying beneficence: "Though I sacrifice not only my property but my bodily ease and comfort." In that case *παραδοῦναι τὸ σῶμα* corresponds, without being absolutely synonymous, to *παραδοῦναι τὰς ψυχάς*, in Acts, xv. 26. It is "to give up," not strictly the life (which would be *ψυχὴν*), but the means of life; what in classical Greek would be *βίος*, as distinct from *ζωή*. And, if so, he probably alludes to the hard life which he led by his determination to maintain himself by his own labour, and which was the especial subject of his boasting, as of an extraordinary merit. Compare ix. 27. (*ὑποπιάζω μου τὸ σῶμα*), and ix. 15. 61., where, as here, he applies to it the same expression of *καυ-*

χᾶσθαι, καύχημα. *ἵνα* may be either: (1.) "Let me say this that I may boast;" or, (2.) "If I do it in order that I may have a cause of boasting." The first agrees best with ix. 16., but both equally suit the sense.

It is remarkable that, in spite of this warning of the Apostle, the tendency of men to confine their religion to outward acts has been so great that in common parlance the word "charity," which in most of the European languages is used in this passage to translate *ἀγάπη*, has been limited to that very sphere of almsgiving, from which St. Paul here distinguishes it; insomuch that the sense of this passage could not be better expressed than by a direct contrast of the ecclesiastical and the real translation of the word, "Though I have *charity* without *love*."

"It profiteth me nothing." This is said to express that, in spite of such vast exertions, no result follows. Compare Matt. xvi. 26: "What shall it profit a man to gain the whole world?"

4—7. He now drops his own example and personifies Love itself, as in Rom. v.—viii. he personifies Sin, Death, and the Law, and in 2 Cor. viii. 12., the virtue of Christian Zeal (*προθυμία*), and as in the Books of

οὐ περπερεύεται, οὐ φυσιοῦται, ^δ οὐκ ἀσχημονεῖ, οὐ ζητεῖ τα
 ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, ^ε οὐ χαίρει
 ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, ^ζ πάντα στέγει,

Proverbs, Wisdom, and Ecclesiasticus, Wisdom is personified. The enumeration of qualities seems to begin with especial reference to the gifts, and then to rise above them, like the argument in xii. 10. 11.

(1.) μακρόθυμει, χρηστεύεται, οὐ ζηλοῖ. Lachmann's punctuation differs from that of the Received Text, in giving an expressed nominative case to each of these first three attributes. "Love bears long with offenders; there is a kindness in Love; there is no envy or jealousy (see xii. 31.) in Love." The sense is the same in both punctuations; but this is somewhat more forcible.

(2.) περπερεύεται, φυσιοῦται, ἀσχημονεῖ, relate to the humility inseparable from true Love. περπερεύεται, from the old Latin word "*perperus*," a braggart (Polyb. xxxii. 6. 5., xl. 62.), "shows itself off," as distinguished from ἀλαζονεύεσθαι, which is "to pretend to qualities which one has not," so Cicero ad Att. i. 14., uses ἐνπερπερευσάμην. So also Marc. Anton. v. 5. See Erasmus's Adagia de *Perperis* fratribus. φυσιοῦται, "is inflated with vanity," see viii. 2. ἀσχημονεῖ, "is disorderly," "eccentric," apparently with the notion of pride implied, as in vii.

36., alluding to the disorders occasioned by the use of the gifts. See xiv. 40.: πάντα ἐσχημόνως γενέσθω. The Vulgate has "Non est ambitiosa," and Chrysostom interprets the word, "does not refuse to perform degrading acts," as if it were ἀσχημονεῖ, instead of οὐκ ἀσχημονεῖ.

(3.) οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν. These three indicate the unselfish placid qualities. οὐ ζητεῖ, "grasps not at her own rights (what in classical Greek is expressed by ἐλασσοῦσθαι), see x. 24. 33. οὐ παροξύνεται, "is not provoked to anger." οὐ λογίζεται τὸ κακόν, "does not impute or store up in her calculations the injury she has received," expressive of the revengeful temper following upon easy provocation.

(4.) οὐ χαίρει, κ. τ. λ. All these qualities express the sympathy and self-denial of Love for others. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. Injustice and Justice (for this is evidently here the sense of ἀληθείᾳ as opposed to ἀδικίᾳ) are here personified as well as Love, and the sense is, "She has no pleasure in the advance of Wickedness, but she *shares the joy* of the triumph of Goodness." Compare 3 John, 4.

πάντα στέγει may be :

πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. ⁸ ἡ ἀγάπη οὐδέποτε πίπτει.* εἴτε δὲ προφητεῖαι, καταργηθήσονται·

* ἐκπίπτει.

"Conceals faults in a neighbour;" so as to make the sense of the whole clause "hides the evil, believes the good, hopes the best, bears the worst." *στέγω* in Eccus. viii. 17. is thus used: "Consult not with a fool, for he cannot keep (*στέξει*) counsel." And there are instances of this meaning in classical writings. Eur. Phœn. 1214.; Soph. Phil. 136.; Cœd. Tyr. 341.; Thuc. vi. 72. It would agree also with an interpretation sometimes put on 1 Pet. iv. 8.: *ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν*. But the probable interpretation of that passage, especially when compared with the parallel expression in James, v. 19., is (not "love conceals a multitude of other men's sins," but) "Love shall cover" (*καλύψει*) a multitude of your own sins," *καλύπτω* being taken in the sense of "atoning," as in Ps. xxxii. 2.; Rom. iv. 7., and this explanation of 1 Pet. iv. 8., is still further confirmed by the occurrence of the same words in Clem. Ep. ad Cor. i. 49., where it is used as a parallel to *κολλᾶ ἡμᾶς τῷ θεῷ*, and is followed by the quotation from Psalm xxxii. 2.: *Μακάριοι . . . ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι*. In Prov. x. 12. (*πάντας δὲ τοὺς μὴ φιλονεικούντας φιλία καλύπτει*), which may possibly have suggested

1 Pet. iv. 8., the sense is more nearly what would be here required. But even in that case, the words *φιλία* for *ἀγάπη*, and *καλύπτει* for *στέγει*, rather repel than invite any notion of proximity of meaning. It remains, therefore, to choose the other sense, (2.) "Bears all things," i. e. "endures," or, "is proof against," "all reproaches and hardships," the metaphor being taken from a ship or roof which does not leak (*Æsch. Suppl. 134.; Thuc. ii. 94.; Plat. Rep. 621.: Crit. 111. D.*), or troops warding off an assault (*Thuc. iv. 34.; Diod. Sic. xi. 32.*), or ice, bearing weight (*Diod. Sic. iii. 33.*). This is the only sense which the word will bear in the other passages where it occurs in the New Testament (ix. 12.; 1 Thess. iii. 1.). Cyprian apparently read *στεργεῖ* (by the same confusion of MSS. that occurs in Soph. Cœd. Tyr. 11.), so as to make the enumeration of *στέργει, πιστεύει, ἐλπίζει* agree with the subsequent mention of Love, Faith, and Hope.

πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. All these words relate, in the first instance, to the feelings of Love in respect to man. "She believes all that is told her, without mistrust," "she hopes

εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

⁹ ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν·

¹⁰ ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ^a ἐκ μέρους καταργηθήσεται.

^a τότε τό.

all good of every one," "she endures all vexations." But the words, *πίστις, ἔλπις, ὑπομονή*, having acquired a religious sense by their frequent use in relation to God, here rise above their context; and so the earthly sphere within which his view of Love has hitherto been confined, breaks away, and in the next verse he ascends a loftier height to tell us of its future fortunes, *ὑπομένει* especially leading him to it, by the higher sense which it has here, as in Rom. v. 4., and which thus distinguishes it from *στέγει*.

8. *ἡ ἀγάπη οὐδέποτε πίπτει*. This is the last and crowning glory of Love, that it is imperishable; everything else may be changed in the great change of death, but the affections may still be regarded as surviving. *πίπτει*, "loses its strength;" so Rom. ix. 6.: *οὐκ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ*. and in LXX. (Job, xv. 33.; Isa. xxviii. 1. 4.), applied to the fading of flowers.

Here the description of Love closes. But, he now returns to the especial object for which it was introduced and proceeds to contrast the permanence of Love with the perishableness of the gifts on which they so prided themselves.

"Prophecy," "tongues," and "knowledge," are mentioned, as being the three already contrasted with Love, in verses 1. and 2.

"Knowledge" is taken in the sense of the spiritual gift in xii. 8.; and the limitations of it, although applying analogously to all human knowledge, must be understood accordingly.

9. *ἐκ μέρους*. The stress is on these words: "It is only *partial* glimpses of the truth which we reveal in prophecy, it is only *partial* glimpses of the truth which we receive in the intuitions of knowledge." The passage is important, as showing a consciousness of the imperfection even of revealed knowledge. Compare 1 John, iii. 2.: "It doth not yet appear what we shall be." What is said here of knowledge applies also to prophecy and the tongues, so far as they are connected with knowledge. The reason of their cessation is their imperfection.

10. *ὅταν δὲ ἔλθῃ τὸ τέλειον*, i. e. "When Christ is come at his second coming." We should more naturally say, "When we go to that which is perfect." He, in expectation of the return of his Lord, says, "When

ἐλογιζόμεν ὡς νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. ¹² βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε ¹¹ ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος*, ἐφρόνουν ὡς νήπιος,

* ὡς νήπιος ἐλάλουν, etc.

that which is perfect is come to us."

11. The illustration of the child which follows, is probably suggested by the word τέλειον, "perfect," "full-grown," τέλειος and νήπιος being naturally opposed to each other, as in ii. 6., iii. 1. He here once more returns to himself, as the representative of man in general. In the word νήπιος which is "infant," rather than "child," he follows out his etymological scent of the word ("speechless," as *infans* in Latin), and uses it in this passage to express the imperfection of the loftiest sounds of earth, compared with what shall be hereafter. The several words used have a perceptible, though remote, reference to the three gifts just before mentioned. "The gift of tongues shall be as the feeble articulations of an infant" (for λαλῶ, as applied to those gifts, see xiii. 1., xiv. 2—6. 23.); "the gift of prophecy and discernment of spirits shall be as an infant's half-formed thoughts" (φρονεῖν has the double sense of "thoughts," and of "wisdom," compare the analogous use of σοφία and κυβερνήσεις in xii. 8. 28., in relation to prophecy). ἐλογιζόμεν "The gift of knowledge shall be as the infant's half-formed rea-

sonings." Compare viii. 2.: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

ὅτε in classical Greek would be ἐπειδή.

12. The conclusion of the previous illustration should have been: "And such is the contrast of our present and our future state;" for which, though not expressed, he proceeds to give the reason in what follows, under the figure of a mirror.

δι' ἐσόπτρου, may either be: (1.) "Through the means of a mirror," i. e. in a mirror, as in James, i. 23., in which case compare 2 Cor. iii. 18., "We as in a mirror reflecting the glory of the Lord;" or, (2.) "Through a window," (of transparent stone, or whatever other substance was used for admitting light into ancient houses,) in which case compare the Rabbinical saying, "All the prophets saw through a dark glass, Moses saw through a bright glass." (Wetstein, Schöttgen ad h. l.)

But that ἐσόπτρον here, as elsewhere, means, not a window, but a mirror, may be inferred from its undoubted use in this latter sense in James, i. 23. Ancient mirrors were usually (not of

δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. ¹³ νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μερίζων δὲ τούτων ἡ ἀγάπη.

glass, but) of polished metal. The expression, "Through (διὰ) a mirror," may arise from the illusion that what is seen in the mirror seems to be behind it, and so seen through it.

ἐν αἰνίγματι. "In a dark similitude, in a *mystery*" (according to the modern sense of that word). This will apply to the previous words, whether they are understood of a mirror or of a window, the reflected or seen objects being in either case dimly represented. προσώπον πρὸς πρόσωπον. The whole sentence evidently has an allusion to the vision of God by Moses, as in 2 Cor. iii. 18. Comp. also 2 Cor. v. 7. οὐ διὰ εἰδους. Comp. Numb. xii. 8.: στόμα κατὰ στόμα λαλήσω αὐτῷ. καὶ οὐ δι' αἰνυγμάτων καὶ τὴν δόξαν κυρίου εἶδε.

ἐκ μέρους, κ.τ.λ. "Now my knowledge is partial, then it will be as full as the Divine knowledge." For the same consciousness of the contrast between human and Divine knowledge, see viii. 3.; Gal. iv. 9.; 2 Cor. ii. 5.; Phil. iii. 12. See Philo de Cherub. 127. νῦν ὅτε ζῶμεν γνωρίζομεθα μᾶλλον ἢ γνωρίζομεν.

13. Having dwelt on the tran-

sitory nature of all other gifts, he concludes by recapitulating what gifts alone are permanent, and by declaring that even of these Love is the greatest. νυνὶ δὲ is (not "at this present time," distinguished from the future, which would be expressed as in verse 12. by ἄρτι, but) "as it is, as matters stand, amidst the perishable nature of all besides." (Comp. νυνὶ δὲ ἔγραψα, v. 11. νυνὶ δὲ ἔγγεγρται, xv. 20.) μένει τὰ τρία ταῦτα. "There remain unchanged these three great gifts, and these three only." He has already said that Love cannot fail; and it would seem as if he here recollected the two other virtues which he usually classes with Love, and wished to indicate that they also were immortal. Comp. 1 Thess. v. 8., "The breastplate of faith and love; and for an helmet, the hope of salvation." 1 Thess. i. 3., "The work of faith, and labour of love, and patience of hope." Col. i. 4. 5., "Your faith in Christ Jesus . . the love which ye have to all the saints. For the hope which is laid up for you in heaven." They are specially mentioned as being those qualities which most evidently raise man to a higher world.

PARAPHRASE XII. 31—XIII. 13.—“*Such is the variety of gifts set before you ; all necessary, none to be despised. But if there be any at which you aim with more than usual ardour, let it be those which are really the best ; and even if you attain these, remember that there is a loftier height, a serener heaven beyond, in comparison with which, all, even the best, are as nothing. It is Love alone which can prevent the noblest utterances of the gift of tongues from sinking into a jarring discord ; it is Love alone which can give reality to the revelations of prophecy, the intuition of knowledge, the energy of faith ; it is Love alone which can give value even to the most heroic outward acts of self-denial and beneficence. Look at her as she stands before you, portrayed in her full proportions ; look at her kind unruffled countenance, so unlike your factions and rivalries ; look at her freedom from the envy with which you regard each other's gifts ; look at her freedom from the display, the false pretensions, the vulgar insolence which disgrace your public meetings ; look at her refusal to press her own rights, to take offence, or to bear malice : how unlike your selfish and litigious spirit ; look at her sympathy with all that is good ; her endurance, her trustful and hopeful character, embracing as it does all that is greatest in her two accompanying graces, Faith and Hope. She continues, and so will they with her. For look, lastly, at her imperishable freshness ; what a contrast to the transitory character of all other gifts. The gift of tongues shall cease of itself when the occasion for it is gone. The gifts of prophecy and of knowledge, being in their own nature imperfect and partial, shall pass away when this earthly system shall pass away before the coming of that which is perfect. Then, and not before, shall the inarticu-*

late utterances and the half-formed conceptions of our present infantine state be exchanged for the full-grown faculties of the man; then, and not before, shall the dimly seen images of the earthly glass be exchanged for that perfect vision of Divine things which was enjoyed by Moses when he stood with unveiled face on the mount, and received in his countenance the reflected glory of God Himself But till that time is come, we can conceive of the future only through these three great gifts, which exist now, and will continue hereafter; namely, Faith and Hope, which live as the handmaids of the greatest of all, Love."



THIS passage stands alone in the writings of St. Paul, both in its subject, and in its style; yet it is the kernel of the whole Epistle. This Epistle finds its climax here, as that to the Romans in the conclusion of the 8th chapter, or that to the Hebrews, in the 11th. Whatever evil tendencies he had noticed before in the Corinthian Church, met their true correction in this one gift. To them, whatever it might be to others, to them, with their factions, their intellectual excitements, their false pretensions, it was all important. Without this bond of Love he felt that the Christian society of Greece would as surely fall to pieces, as its civil society in former times had appeared to philosophers and statesmen to be destined to dissolution, without the corresponding virtue of *φιλία*, or mutual harmony. Therefore, although in a digression, he rises with the subject into the passionate fervour which in him is only produced by a directly practical object. Unlike the mere rhetorical panegyrics on particular virtues, which are to be found in Philo and similar writers, every word of the description tells with double force,

because it is aimed against a real enemy. It is, as though wearied with the long discussions against the sins of the Corinthian Church, he had at last found the spell by which they could be overcome, and uttered sentence after sentence with the triumphant cry of "Eureka."

The particular motive for the introduction of the passage in this place was, as we have seen, the wish to impress upon his readers the subordination of gifts of mere display such as the gift of tongues, to gifts of practical utility, such as prophecy. And analogously the same truth still needs to be impressed: "To all but one in ten thousand," it has been well said, "Christian speculation is barren of great fruits; to all but one in ten thousand, Christian benevolence is fruitful of great thoughts." Such is the directly practical result of the chapter. But the very style shows that it rises far above any immediate or local occasion. On each side of this chapter the tumult of argument and remonstrance still rages: but within it, all is calm; the sentences move in almost rhythmical melody; the imagery unfolds itself in almost dramatic propriety; the language arranges itself with almost rhetorical accuracy. We can imagine how the Apostle's amanuensis must have paused, to look up on his master's face at the sudden change of the style of his dictation, and seen his countenance lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him. What then, let us ask, is the nature and origin of that new element of goodness, of which this is the earliest detailed description?

In the first place, the word *ἀγάπη* is, in this sense, altogether peculiar to the New Testament; and in the New Testament to the writings of Paul, Peter, and John. It is a remarkable fact that the word, as a sub-

stantive, is entirely unknown to classical Greek. The only passage where it is quoted in Stephens's Thesaurus as occurring, is in Plutarch's Symposium; and there it has been subsequently corrected by Reiske from ἀγάπης ὦν to the participle ἀγαπήσων. The verb ἀγαπᾶν, indeed, is used in classical Greek, but in the sense only of acquiescence and contentment, or of esteem and value. It is in the LXX. that we first find it employed, to designate what we call "love;" and it is there introduced (probably from its likeness in sound to the Hebrew words) to represent אָהַב and אָגַב ("ahab" and "agab"), both words expressive of passionate affection, drawn from the idea of panting, aspiring after a desired object. The substantive ἀγάπη only occurs in Cant. ii. 4., v. 6., viii. 6. 7., for sexual love, and is there probably suggested by the Hebrew feminine from אָהַבָה ("ahabah").¹ The peculiarity of its use in the New Testament is, that when used simply, and unexplained by anything else, it is equivalent to benevolence based on religious motives. The Old Testament (in the word אָהַב) exhibited the virtues both of conjugal affection and of friendship passing the love of women, as in the case of David; it exhibited also, in the case of David, the same passionate devotion transferred from man to God, as is wonderfully shown throughout the Psalms; it exhibited, lastly, the same feeling emanating from God Himself towards His peculiar people, the spouse of His choice, the daughter of Zion. The Greek world also exhibited in a high degree the virtue of personal friendship, which was, indeed, so highly esteemed, as to give its name (φιλία) to affection generally. Domestic and conjugal affection, strictly speaking, there was not. The word

* So βῆσις, "a boat," is used as the translation of בֵּית, "a palace."

(ἔρως), which most nearly approaches to the modern notions of love, expressed either a merely sensual admiration of physical beauty, or when transferred in the sublime language of Plato to a loftier sphere, an intellectual admiration of ideal beauty. The writers who at Alexandria united the last efforts of Grecian philosophy with the last efforts of Jewish religion, went a step in one sense beyond both the Old Testament and also the Greek literature, though in another sense below them both. Benevolence to man, as man, expressing itself in the word *φιλανθρωπία*, occupies in the writings of Philo very much the same position as that occupied in the New Testament by *ἀγάπη*. But whilst it breaks through the narrow limits in which the love of the Hebrew dispensation was confined, it loses its intensity. It becomes an abstraction to be panegyrised, not a powerful motive to be acted upon.

In contradistinction to all these, and yet the complement and completion of all, is the Love, or *ἀγάπη*, of the New Testament. Whilst it retains all the fervour of the Hebrew aspiration and desire, and of the personal affection of the Greek, it ranges through as wide a sphere as the comprehensive benevolence of Alexandria. Whilst it retains the religious element that raised the affections of the Hebrew Psalmist to the presence of God, it agrees with the classical and Alexandrian feelings in making its chief object the welfare of man. It is not Religion evaporated into Benevolence, but Benevolence taken up into Religion. It is the practical exemplification of the two great characteristics of Christianity, the union of God with man, the union of religion with morality; Love to man for the sake of Love to God; Love to God showing itself in Love to man.

It is, perhaps, vain to ask by what immediate means this new idea was introduced to the Apostle's mind; it

may be that this very passage is the expression of his delight at first fully grasping the mighty truth which henceforth was never to pass from him. But the impression left by the words rather is, that he assumes it as something already known; new, indeed, in its application to the wants of the Corinthian Church, but recognised as a fundamental part of the Christian revelation. Is it too much to say that this is one of the ideas derived expressly from what he calls "the revelations of *the Lord*"? that it is from the great example of self-sacrificing love shown in the life and death of Jesus Christ, that the Apostle, and through him the Christian world, has received the truth, that Love to man for the sake of God is the one great end of human existence. "A new commandment He gave unto us that we should love one another, as He loved us. Greater love hath no man than this, that he lay down his life for another." Until Christ had lived and died, the virtue was impossible. *The fact* of its having come into existence, *the urgency* with which the Apostle dwells upon it, *is itself a proof* that He had lived and died as none had ever lived and died before. And it is further remarkable, that a word and an idea which first appears in the writings of St. Paul should receive its full meaning and development in those of St. John. To the minds of both these great Apostles, amidst all their other diversities, "Love" represented the chief fact and the chief doctrine of Christianity. Has it occupied the same place in Christian theology or Christian practice at any later period?

The Gift of Tongues and the Gift of Prophesying.

(Introduction, XIV. 1—40.)

THE Apostle now arrives at the point to which his argument on the spiritual gifts, has throughout been converging—the special tendency of the Corinthian Church to exaggerate the importance of the gift of tongues in comparison of the less extraordinary, but more useful, gift of prophesying. It becomes necessary therefore to form some general notion of the nature of these gifts and their relation to each other.

(1.) The gift of “prophesying” or of “the prophets.” The word “Prophet” (προφήτης) is derived in the first instance from the interpreters of the pagan oracles, who *spoke forth* or expounded the unintelligible answers of the Pythoness of Delphi, or the rustling of the leaves of Dodona. In a metaphorical sense it is used of poets, as interpreters of the Gods or Muses. It was then adopted by the LXX. as the best equivalent of the “nabi” or “seer” of the Old Testament. In the New Testament it is used for a gift which, though in many respects similar to that of the older covenant, was a revival, rather than a continuation, of the ancient prophetic office. According to the common Jewish tradition, prophecy had expired with Malachi; and there is no recorded instance of it between his time and the Christian era. It is true that the application of the name to the Baptist and to Christ, shows that the appearance of a prophet was not a thing unlooked for.¹ Our Lord speaks as if prover-

¹ Matt. xiv. 5., xxi. 11—46.; Mark, xi. 32.; Luke, i. 76., vii. 26. 28. 39. xiii. 33.; John, iv. 19., ix. 17.

bially of "a prophet having no honour."¹ Zacharias is said "to prophesy."² Anna is said to be "a prophetess."³ But the frequency of the gift, if not its existence, was regarded as a special sign of a new dispensation, and as such its universal diffusion is described at the day of Pentecost. "Your sons and your daughters shall prophesy . . . and on my servants and on my handmaidens I will pour out . . . of my Spirit; and they shall prophesy."⁴ In the subsequent narrative of the Acts, prophets and prophetesses are spoken of as everywhere to be found in Christian congregations: "Then came prophets from Jerusalem unto Antioch . . . One of them named Agabus signified by the Spirit that there should be great dearth throughout all the world."⁵ "There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul."⁶ "Judas and Silas being prophets."⁷ At Cæsarea, Philip the Evangelist had four daughters "which did prophesy."⁸ In all the Epistles, the gift of prophecy occupies a conspicuous place in all enumerations of the gifts of the Spirit. The Apocalypse itself is called "a prophecy;"⁹ and "the spirit of prophecy,"¹⁰ and "the prophets" as "servants of God," and "witnesses," are often mentioned¹¹ as in the Christian Church. Not only does this wide-spread appearance and variety of prophetic characters agree with the fact of its general diffusion through the whole Corinthian Church, but the meaning is substantially the same in all the cases where it occurs. Throughout the New Testament as throughout the Old,

¹ Matt. xiii. 57.² Luke, i. 67.³ Luke, ii. 36.⁴ Acts, ii. 17. 18.⁵ Ibid. xi. 27. 28.⁶ Ibid. xii. 1.⁷ Ibid. xv. 32.⁸ Ibid. xxi. 9.⁹ Rev. i. 3., xxii. 7. 10. 18.¹⁰ Ibid. xix. 10.¹¹ Ibid. xi. 3. 6. 10. 18., xvi. 6., xviii. 20. 24., xxii. 6. 9.

and, it may be added, in the use of the Arabic word "nabi" in the Koran, the prominent idea is, not that of prediction, but of delivering inspired messages of warning, exhortation, and instruction: and the general object of the gift, as elsewhere implied, is exactly that here spoken of: "building up, exhorting, and comforting;"¹ "convincing, judging, and making manifest the secrets of the heart."² The ancient classical and Hebrew sense prevails everywhere. Epimenides and Mahomet, on the one hand, Elijah and Paul on the other hand, are called "prophets," not because they foretold the future, but because they enlightened the present.

(2.) We now come to "the gift of tongues," which is a much more difficult subject. The most important passages relating to it are those contained in this Chapter, and the allusions to it in xii. 10. 28. as "divers kinds of tongues" (*γένη γλωσσῶν*), and xiii. 1.: "Though I speak with the tongues of men and of angels." To these we must add Mark, xvi. 17.: "These signs shall follow them that believe. . . . They shall speak with new tongues" (*γλώσσαις λαλήσουσι καινὰς*). There are also the descriptions of the gift at the day of Pentecost, Acts, ii. 3—21.; at the conversion of Cornelius, Acts, x. 46.; at the conversion of the twelve disciples of John the Baptist, Acts, xix. 6.

It is nowhere else mentioned by name, though several other passages have been thought to contain allusions to it. Luke, xxi. 15.: "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay." Eph. v. 18.: "Be not drunk with wine wherein is excess (compare Acts, ii. 13.): but be filled with the Spirit; speaking in yourselves (*λαλοῦντες ἑαυ-*

¹ Rev. xiv. 3.² Ibid. xiv. 25.

τοῖς) in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord," 1 Thess. v. 19.: "Quench not *the Spirit*; despise not prophesyings." 1 Pet. iv. 11.: "Each one as he has received a gift. . . . If any man speak (λαλεῖ), let him speak as the oracles of God."

The only allusion to this gift as still existing after the Apostolic times, is in Irenæus adv. Hær. vi. 6.: "We hear many brethren in the Church, having prophetical gifts, and by the Spirit speaking in all kinds of languages." Many speculations occur in the later Fathers on the subject; but their historical testimony to the nature of the gifts may all be summed up in one sentence of Chrysostom, in his comment on this chapter: "This whole place is very obscure; but the obscurity is produced by our ignorance of the facts described, which are such as then used to occur, but now no longer take place."

Such are the data on which we have to proceed. The following conclusions may be attained with tolerable certainty:

First. The gift in question is always described as something entirely new in the Apostolical age. "They shall speak with *new tongues*."¹ The effect on the spectators at Pentecost is of universal bewilderment and astonishment.² It is described as the special mark following upon conversion³ (whether immediately before baptism⁴, or immediately after⁵). It is, moreover, spoken of as in an especial manner a gift "*of the Spirit*," that is, the new manifestation of God in the hearts of Christians. Hence its appearance at the day of Pentecost: "They were all filled with the

¹ Mark, xvi. 17.

² Acts, ii. 7. 12.

³ Mark, xvi. 17.

⁴ Acts, x. 46.

⁵ Ibid. xix. 6.

Holy Spirit, and began to speak with other tongues as the *Spirit* gave them utterance.”¹ Hence “the speaking with tongues” was the sign that Cornelius had “received the *Holy Spirit*.”² Hence, when Paul placed his hands on the disciples at Ephesus, “the *Holy Spirit* came upon them, and they spake with tongues.”³ Hence the very name of “the Spirit” and “spiritual gifts” seems to have been appropriated to this gift, at Corinth and elsewhere. Compare the argument in xii. 1—13., and the particular expressions in xiv. 1. 12. 14. 37.; and perhaps 1 Thess. v. 19.; Eph. v. 18.

Secondly. It was closely connected with the gift of prophesying. This appears not only from these Chapters where the two are always compared, as being, though different, yet homogeneous, in xii. 10—28., xiii. 1., xiv. 1—6., 22—25., but from the notices in the Acts. In Acts, ii. 17—21., Peter, in his justification of himself and the Apostles, describes it under no other name than “prophesying;” and in Acts, xix. 6., the converts are described “speaking with tongues and prophesying.” To the same effect is the connexion in 1 Thess. v. 19., where “quench not the Spirit” is followed by “despise not prophesyings.”

Thirdly. Whilst it follows from what has been said, that this gift, like that of prophesying, must have been a possession of the spirit and mind of the speaker by an extraordinary influence over which he had little or no control, it would seem that its especial distinction from prophesying was, that it consisted not of direct warning, exhortation, or prediction, but of thanksgiving, praise, prayer, singing, and other expressions of devotion: “*pray* with the tongue;” “my spirit *prays*;” “I *sing* in the spirit;” “thou *givest thanks* (εὐλογᾷς)

¹ Acts, ii. 4.² Ibid. xx. 44. 46. 47.³ Ibid. xix. 6.

in the Spirit.”¹ “We hear them speaking *the wonderful works of God.*”² “They heard them speaking with tongues, and *magnifying God.*”³ And this is illustrated, if not confirmed, by Eph. v. 19.: “Speaking . . . in psalms and hymns and spiritual songs, singing and making melody . . . to the Lord, *giving thanks* always.”

Fourthly. It would appear that these expressions of devotion were outpourings of the heart and feelings, rather than of the understanding; so that the actual words and meaning were almost always unintelligible, to the bystanders, sometimes to the speakers themselves. “He that speaketh with a tongue speaketh *not to men, but to God*; for no one heareth; and in the Spirit he speaketh mysteries; . . . he that speaketh with a tongue edifieth *himself*” [and not the Church].⁴ “If I come to you speaking with tongues, what shall I profit you?”⁵ “Let him that speaketh with a tongue pray that he may interpret.”⁶ “If I pray with a tongue, my spirit prayeth, but my understanding is unfruitful.”⁷ “If thou givest thanks in the spirit, how shall he that filleth the place of the unlearned say Amen to thy giving of thanks; for he knoweth not what thou sayest.”⁸ “I had rather speak five words with my understanding that I may instruct others also, than ten thousand words with a tongue.”⁹ “Making melody *in your hearts.*”¹⁰ To the same effect are the passages which describe the impression produced on bystanders: “If all speak with tongues, and the unlearned or unbelievers come in, will they not say that ye are mad.”¹¹ “Others mocking said, They are full of new wine;” where, though the words are

¹ 1 Cor. xiv. 13. 14. 15. 16.

⁴ 1 Cor. xiv. 2. 4.

⁷ Ibid. xiv. 14.

¹⁰ Eph. v. 19.

² Acts, ii. 11.

⁵ Ibid. xiv. 6.

⁶ xiv. 16.

³ Ibid. x. 46.

⁸ Ibid. xiv. 13.

⁹ Ibid. xiv. 19.

¹¹ 1 Cor. xiv. 23.

described as spoken in jest, they are deemed of sufficient importance to be refuted by Peter.¹ Compare also Eph. v. 19., where the injunction "to be filled with the Spirit" and to "speak in themselves," is preceded by the prohibition, "be not filled with wine."

Thus far there is no difficulty in combining the several accounts. It is sufficiently clear that it was a trance or ecstasy, which, in moments of great religious fervour, especially at the moment of conversion, seized the early believers; and that this fervour vented itself in expressions of thanksgiving, in fragments of psalmody or hymnody and prayer, which to the speaker himself conveyed an irresistible sense of communion with God, and to the bystander an impression of some extraordinary manifestation of power, but not necessarily any instruction or teaching, and sometimes even having the appearance of wild excitement, like that of madness or intoxication. It was the most emphatic sign to each individual believer that a power mightier than his own was come into the world; and in those who, like the Apostle Paul, possessed this gift in a high degree, "speaking with tongues more than they all"² it is easy to conceive that, when combined with the other more remarkable gifts which he possessed, it would form a fitting mood for the reception of "God's secrets" (*μυστήρια*³), and of "unspeakable words, which it is not lawful for man to utter," "being caught into the third heaven," and into "Paradise."⁴ And thus the nearest written example of this gift is that exhibited in the abrupt style and the strange visions of the Apocalypse, of which the author describes himself, almost in the words of St. Paul, as "being in the Spirit on the Lord's day," and "hearing a voice as of a

¹ Acts, ii. 13—15.

³ Ibid. ii. 7., iv. 1., xiv. 2., xv. 51.

² 1 Cor. xiv. 18.

⁴ 2 Cor. xii. 4—6.

trumpet,"¹ and "seeing a door open in heaven, and "a throne set in heaven,"² and seeing "the New Jerusalem," "the river of life," and "the tree of life."³

But a difficulty arises when we ask, what was the special form which these outpourings of devotion and these prophetic trances assumed? This must be sought in the names by which they were called: (1.) "Speaking with tongues" (λαλεῖν γλώσσαις⁴); "speaking with a tongue" (λαλῶν γλώσση⁵). (2.) "The tongues" (αἱ γλώσσαις⁶), "a tongue" (γλώσσαν⁷), "kinds of tongues" (γένη γλωσσῶν⁸). (3.) "Speaking with other tongues" (λαλεῖν ἑτέραις γλώσσαις⁹), "speaking with new tongues" (γλώσσαις λαλήσουσιν καιναῖς¹⁰).

The use of the word "tongue" (γλώσσα) need not necessarily imply a distinct language of a nation. The only occasions, on which it is ever so used in the New Testament, are in the poetical language of the Apocalypse¹¹; in all which it is used in the phrase "kindreds, and nations, and peoples, and *tongues*," as is the corresponding phrase in Dan. iii. 4. 7., v. 19., vi. 25.; Judith, iii. 8. In Gen. xi. 7., τὴν γλῶσσαν is used in the phrase "Let us confound their language," as a translation of לְבַשׁ , which, however, in all other places in that chapter (verses 1. 7. 9.) is translated φωνή or χεῖλος . The word ordinarily used in sacred as in classical Greek for "the language of a nation or country" is διάλεκτος , as in Acts, i. 19., ii. 6. 8., xxi. 40., xxii. 2., xxvi. 14. We may, therefore, conclude that the word "tongue" (γλώσσα) was applied to this spiritual gift, partly from the fact that the word in classical Greek

¹ Rev. i. 9.² Rev. iv. 1.³ Rev. xxi. 1., xxii. 1. 2.⁴ 1 Cor. xiv. 5. 6. 23. 39.; Acts, x. 46., xix. 6.⁵ 1 Cor. xiv. 2. 4. 13. 14. 18. 19. 27.⁶ Ibid. xiv. 22.⁷ Ibid. xiv. 26.⁸ 1 Cor. xii. 28.⁹ Acts, ii. 4.¹⁰ Mark, xvi. 17.¹¹ Rev. v. 9., vii. 9., x. 11., xi. 9., xiii. 7. xiv. 5., xvii. 15.

was naturally applied to strange uncommon expressions, as in Aristotle¹, partly from the circumstance that in the use of this gift "the tongue" was literally the organ employed, the mind, as it were, remaining passive, whilst the tongue gave utterance to words of which the speaker was hardly conscious. That these meanings were both intended to be conveyed, is confirmed by the manner in which kindred expressions are used. When, in xiii. 1., the Apostle says, "Though I speak with the tongues of men and of angels" (ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων), it is clear from the last word that he was not thinking of languages or dialects, but of every conceivable form of speech or style. And when, in xiv. 9., he says, "So ye, unless ye utter by the tongue (διὰ τῆς γλώσσης) a clear sound," it is clear that he is using the word in reference to the phrase so often repeated in the immediate context, "speaking with a tongue" (λαλῶν γλώσση). It is probable, however, that this peculiarity of style or speech was, if not always, yet occasionally heightened by the introduction of foreign words or sentences into the utterances thus made. The expressions "kinds of tongues,"² "new tongues,"³ "other tongues,"⁴ though they need not of necessity imply anything more than a variety or a novelty of modes of expression yet become more appropriate if something of a new language, or of different languages were united with these new or various modes. This is the impression conveyed by the comparison of "the speaker with tongues" to "a barbarian" (i. e. a foreigner⁵), and of the sign of tongues generally to the sign of foreign languages, "other tongues and other

¹ Rhet. iii. 3. 4.; Poet. xxi. 6.

² Mark, xvi. 17.

⁴ Acts, ii. 4.

³ 1 Cor. xii. 10. 28.

⁵ 1 Cor. xiv. 11.

lips" (ἐτερογλώσσοις καὶ χείλεσιν ἑτέρων), spoken of in Isaiah, xxviii. 11.¹ And such certainly must be the meaning of the first recorded appearance of the gift on the day of Pentecost, however it may be explained in detail. The stress laid on the variety of nations there assembled, and the expressions, "every man heard them in *his own language*" (τῇ ἰδίᾳ διαλέκτῳ²), "how hear we every man in *our own language*, wherein we were born?"³ "we hear them speak in *our tongues* (ἐν ταῖς ἡμετέραις γλώσσαις) the wonderful works of God,"⁴ can hardly be explained on any other supposition than that the writer meant to describe that, at least to the hearers, the sounds spoken seemed to be those of distinct languages and real dialects. If this account is to be taken literally, it would imply that the fervent expressions of thanksgiving which on that occasion, as on others, constituted the essential part of the gift, were so far couched in foreign dialects as to be intelligible to the natives of the several countries. And viewing this passage in connexion with the general spirit and object of the Acts, we can hardly avoid seeing, in the emphatic record of this peculiar characteristic of the gift, the design of pointing it out as the natural result and the natural sign of the first powerful and public manifestation of a religion whose especial mission it was to break through the barriers which divide man from man and nation from nation. Such a signification, however suitable to the occasion of the first revelation of a Universal Church, would not be equally appropriate and is certainly not required, in the more ordinary manifestations of the gift. But it is not difficult to see that the effect described as occurring on the day of Pentecost might grow out of,

¹ 1 Cor. xiv. 21. 22.² Acts, ii. 5.³ Ibid. 8.⁴ Acts, ii. 11.

and form part of the more general nature of "the tongues," as described in the rest of the New Testament. As Xavier is said to have understood and made himself understood by the Indians, without knowing their language, and as, even in ordinary matters, persons in a highly wrought state of feeling are enabled to understand each other, though not speaking the same language, so this gift, which, above all others, lifted the speaker out of himself, might have the same effect. And the peculiar form of language ordinarily used as the vehicle of communication at that time, would contribute to the same result. Hellenistic Greek, compounded as it was of Greek, Latin, and Hebrew, and instinct with that peculiar life and energy which we see it assume in the various styles of the New Testament, especially in St. Paul and in the Apocalypse, was almost in itself "a speaking" in divers "kinds of tongues." It has often been remarked, that the spread of this dialect by the conquests of Alexander was a Providential preparation for the spread of the Gospel; and there is nothing more strange in the development of this peculiar language into the gift of tongues, than in the development of the natural powers of strength and intellect into the gifts of "ministry," of "wisdom," and of "knowledge." All the various elements of Aramaic and Hellenic speech, latent in the usual language of the time, would be quickened under the power of this gift into a new life, sometimes intelligible, sometimes unintelligible to those who heard it, but always expressive of the vitality and energy of the Spirit by which it was animated.

It needs hardly to be observed after this comparison of the various passages which speak of this gift, that even if foreign words were always part of its exercise (of which there is no proof), there is no instance and

no probability of its having been ever used as a means of instructing foreign nations, or of superseding the necessity of learning foreign languages. Probably in no age of the world was such a gift less needed. The chief sphere of the Apostles must have been within the Roman Empire, and within that sphere Greek or Latin, but especially Greek, must have been everywhere understood. Even on the day of Pentecost, the speech of Peter, by which the first great conversion was effected, seems to have been in Greek, which probably all the nations assembled would sufficiently understand; and the speaking of foreign dialects is nowhere alluded to by him as any part of the event which he is vindicating and describing. The Epistles, in like manner, were all written in Greek, though many of them are addressed to the very nations whose presence is described in the Acts on that occasion; the people of "Judæa, Cappadocia, Pontus, Asia, Phrygia, and the dwellers at Rome." When the Lycaonians addressed Paul and Barnabas in the speech of Lycaonia¹, there is no mention of Paul and Barnabas answering them in that language. According to one of the oldest traditions, Peter is described as employing Mark for an interpreter.² Irenæus, who alone of the early Fathers alludes to the gift of tongues, and that in a manner which seems to imply diversity of language³, was himself obliged to learn the Gaulish language. And, lastly, the whole chapter now in question, is inconsistent with such a supposition. The Church of Corinth is described as full of speakers with tongues, and yet evidently no work of conversion was going on, nor any allusion made to such a work as a possible object for the gift. Yet had such an object been within even its distant

¹ Acts, xiv. 11.

² Eus. H. E. iii. 39.

³ Adv. Hær. vi. 6.

scope, the argument almost imperatively demanded that it should be noticed, and that the Apostle should have said, "Why do you waste so great a gift on those who cannot profit by it, when you might go forth beyond the limits of the Empire to preach with it to the Scythian and Indian tribes?"

The subject must not be left without reference to similar manifestations which may serve, either by way of contrast or resemblance, to illustrate its main peculiarities. In the Pagan world the Apostle's words, at the opening of the twelfth Chapter, of themselves remind us of the unconscious utterances which accompanied the delivery of the ancient oracles, when the ejaculations of the Pythoness stood to the interpreters of the oracle in a relation similar to that which existed between the speakers with tongues and the prophets. In the Jewish dispensation we may compare the burst of song and trance, which accompanied the first great display of the prophetic spirit in the time of Samuel, "a company of prophets coming down from the high place with a *psaltery*, and a *tabret*, and a *pipe*, and a *harp* before them," and prophesying; and "the *Spirit of the Lord*" descending upon those who witnessed the spectacle, however unprepared for it before; so that they too caught the inspiration "and prophesied also," and were "turned into other men," and passed days and nights in a state of ecstatic seclusion.¹ What the "tongues" were to the "prophesyings" at Corinth, the trance of Saul was to the Psalms of David. But it is perhaps in subsequent periods that the nearest outward likenesses to the gift of "tongues" can be found. The wide difference between the character, intellectual, moral, and spiritual, of the early Christian Church, and that of

¹ 1 Sam. x. 5. 6. 10., xix. 20—24.

the sects in which such later manifestations have appeared, places a deep gulf between the Apostolical gift and these doubtful copies. Still as the preaching, the teaching, the government, the gifts of knowledge, of wisdom, of ministry, which appear in the Apostolical age, are illustrated by the analogous institutions and faculties of less sacred times, so the excitement and enthusiasm, and the gifts more especially associated with this aspect of the early Church, may be illustrated no less from the expressions of later enthusiasm. Such phenomena, however inferior to the manifestations of the Apostolical times, have their origin in the same mysterious phase of human life and human nature, which was included with so much besides of the most opposite character in the wide range of the spiritual influences of Apostolical Christianity.

The earliest of these manifestations was the alleged ecstatic state of the Montanists at the close of the second century. "There is at present a sister amongst us," says Tertullian, "who has obtained the gift of revelations, which she receives in the congregation or solemn sanctuary by ecstasy in the Spirit, who has converse with angels, sometimes even with the Lord, and sees and hears sacred truths (sacramenta), and discerns the hearts of some, and ministers remedies to those who want them. Also, according as the Scriptures are read, or the Psalms sung, or exhortations (adlocutiones) uttered, or petitions presented, so from these several sources materials are furnished for her visions. We had happened to be discussing something about the soul, when this sister was in the Spirit. After the conclusion of the service and the dismissal of the congregation, she, after her usual manner of relating her visions (for they are carefully recorded that they may be examined), amongst other remarks, said the soul was

shown to me in a bodily form, the spirit appeared, but not of an empty or shapeless quality, but as something which gave hope of being held, tender and bright and of an aerial hue, and altogether of human form."

Another instance was the utterance of strange sounds among the persecuted Protestants of the south of France, at the beginning of the last century, commonly called the "Prophets of Cevennes," of whom full accounts are to be found in the "*Histoire des Pasteurs*," by Peyrat; of the "*Troubles de Cevennes*," by Gibelin; and of the "*Eglises de Désert*," by C. Coquerel. There is also an "Impartial account of the Prophets," by an eye-witness, in *A Letter to a Friend*¹, on their appearance in England, where they excited much attention and the ridicule of Lord Shaftesbury in his "*Characteristics*." There is little of detailed interest in these descriptions; but they are remarkable, especially the last-named, as bearing testimony to the good character and general sobriety of the persons professing to be inspired.

But the most important of these manifestations, as the one claiming the most direct connexion with the Apostolical gifts, was the so-called "gift of tongues" in the followers of Mr. Irving, about 1831—1833. Of the exercise of this gift, accounts are here subjoined from two eye-witnesses: the first a believer in its Divine origin at the time he wrote; the second a believer and actor in the transactions which he describes, but at the time that he wrote, rejecting their Divine, though still maintaining their supernatural (though diabolical) origin.

(1.) "As an instance of the extraordinary change in the powers of the human voice when under inspiration,

¹ London: Morphew, 1708.

I may here mention the case of an individual whose natural voice was inharmonious, and who besides had no ear for keeping time. Yet even the voice of this person, when singing in the Spirit, could pour forth a rich strain of melody, of which each note was musical, and uttered with a sweetness and power of expression that was truly astonishing, and what is still more singular, with a gradually increasing velocity into a rapidity, yet distinctness of utterance, which is inconceivable by those who have never witnessed the like; and yet, with all this apparently breathless haste, there was not in reality the slightest agitation of body or of mind. In other instances, the voice is deep and powerfully impressive. I cannot describe it better than by saying that it approaches nearly to what might be considered a perfect state of the voice, passing far beyond the energies of its natural strength, and at times so loud as, not only to fill the whole house, but to be heard at a considerable distance; and though often accompanied by an apparently great mental energy and muscular exertion of the whole body, yet in truth there was not the slightest disturbance in either; on the contrary, there was present a tranquillity and composure, both of body and mind, the very opposite to any, even the least degree of excitement.

“Every attempt at describing these manifestations, so as to convey an accurate knowledge of them to others, is sure to fail; since, to have any adequate perception of their power, they must be both seen and felt. Yet, were it otherwise, my conscience would scarcely allow me the liberty of entering into so minute a detail; for the consciousness of the presence of God in these manifestations is fraught with such a holy solemnity of thought and feeling, as leave neither leisure nor inclination for curious observation. In a person alive to

the presence of the Holy Ghost, and overwhelmed by His manifestations beside and around him, and deeply conscious that upon his heart naked and exposed unto the eye of God, one thought alone fills the soul, one way of utterance is heard, 'God be merciful to me a sinner.' Nor can the eye be diverted from the only sight that is then precious to it, far more precious than life itself: 'The Lamb of God, that taketh away the sin of the world.'"¹

(2.) "After one or two of the brethren had read and prayed, Mr. T. was made to speak two or three words very distinctly, and with an energy and depth of tone which seemed to me extraordinary, and it fell upon me as a supernatural utterance which I ascribed to the power of God; the words were in a tongue I did not understand. In a few minutes Miss E. C. broke out in an utterance in English which, as to matter and manner and the influence it had upon me, I at once bowed to as the utterance of the Spirit of God. Those who have heard the powerful and commanding utterance need no description; but they who have not, may conceive what an unnatural and unaccustomed tone of voice, an intense and riveting power of expression, with the declaration of a cutting rebuke to all who were present, and applicable to my own state of mind in particular, would effect upon me and upon the others who were come together, expecting to hear the voice of the Spirit of God. In the midst of the feeling of awe and reverence which this produced, I was myself seized upon by the power, and in much struggling against it was made to cry out, and myself to give out a confession of my own sin in the matter for which we were rebuked." "There was in me, at the time of the

¹ A Brief Account of a Visit to some of the Brethren in the West of Scotland. Published by J. Nisbet, London, 1831, pp. 28. 29.

utterance, very great excitement; and yet I was distinctly conscious of a power, acting upon me beyond the mere power of excitement. So distinct was this power from the excitement, that in all my trouble and doubt about it, I never could attribute the whole to excitement.¹ . . . I read the fourth chapter of Malachi; as I read the power came upon me, and I was made to read in the power. My voice was raised far beyond its natural pitch, with constrained repetitions of parts, and with the same inward uplifting, which at the presence of the power I had always before experienced.”² “Whilst sitting at home, a mighty power came upon me, but for a considerable time no impulse to utterance; presently, a sentence in French was vividly set before my mind, and under an impulse to utterance, was spoken. Then, in a little time, sentences in Latin were in like manner uttered; and with short intervals, sentences in many other languages, judging from the sound and the different exercise of the enunciating organs. My wife, who was with me, declared some of them to be Italian and Spanish; the first she can read and translate, the second she knows but little of. In this case she was not able to interpret nor retain the words as they were uttered. All the time of these utterances, I was greatly tried in mind. After the first sentence, an impulse to utterance continued on me, and most painfully I restrained it, my conviction being that, until something was set before me to utter, I ought not to yield my tongue to utterance. Yet I was troubled by the doubt, what could the impulse mean, if I were not

¹ Narrative of Facts characterising the Supernatural Manifestations, in Members of Mr. Irving's Congregation and other Individuals, in England and Scotland, and formerly in the writer himself, by Robert Baxter: 2nd edition, Nisbet, London, 1833, pp. 5—7.

² Ibid. p. 12.

to yield to it? Under the trial, I did yield my tongue for a few moments; but the utterance that broke from me seemed so discordant that I concluded the impulse, without words given, was a temptation, and I restrained it, except as words were given me, and then I yielded. Sometimes single words were given me, and sometimes sentences, though I could neither recognise the words nor sentences as any language I knew, except those which were French or Latin.¹ . . . My persuasion concerning the unknown tongue, as it is called (in which I myself was very little exercised), is, that it is no language whatever, but a mere collection of words and sentences; and in the lengthened discourses is, most of it, a jargon of sounds; though I can conceive, when the power is very great, that it will assume much of the form of a connected oration."²

It must again be repeated that those instances are brought forward not as examples of the Apostolical gift, but as illustrations of it. But, however inferior they may have been to the appearances of which they were imitations or resemblances, they yet serve to show the possibility of the same combination of voice, and ecstasy, and unknown or foreign words, as has been described in the case of the Apostolic gift; they show also how, even when accompanied by extravagance and fanaticism, such a manifestation could still be, in a high degree, solemn, impressive, and affecting. It was the glory of the Apostolical age that, instead of dwelling exclusively on this gift, or giving it a prominent place, as has been the case in the sects of later days, the allusions to it are rare and scanty, and (in the Chapter now before us, which contains the fullest account of it) even disparaging. The Corinthian Christians, indeed,

¹ Narrative of Facts, &c. pp. 133. 134.

² Ib. pp. 134. 135.

regarded it as one of the highest manifestations of spiritual influence; but this was the very tendency which the Apostle sought to repress. The object of this Section of the Epistle, as of the whole discussion on spiritual gifts of which it forms a part, is to restrain, moderate, and reduce to its proper subordination the fervour, the enthusiasm, the eccentricity, so to speak, occasioned by these gifts, and to maintain beyond and above them the eternal superiority of the moral and religious elements which Christianity had sanctioned or introduced.

In this respect, as in many others, the mission of the Apostle was analogous to, though at the same time wholly unlike, that of the ancient prophets. There was in the early Christian Church no fear (except from the Jewish party) of an undue development of that ceremonial and hierarchial spirit, against which the Prophets and Psalmists, from Samuel and David downwards, had so constantly lifted up their voices to assert the paramount importance of justice, mercy, and truth; of obedience above sacrifice; of a broken and contrite spirit above burnt offerings of bulls and goats. It was from an opposite quarter that these great spiritual verities were endangered in the beginning of the Christian Church; but the danger was hardly less formidable. The attractions of miraculous power, of conscious impulses of a Divine presence, of a speech and an ecstatic state which struck all beholders with astonishment, were the temptations which, amongst the primitive Gentile Christians, threatened to withdraw the Church from the truth, the simplicity, and the soberness of Christ and of Paul, as the stately ceremonial of the Jewish worship had, in ancient times, had the like effect in withdrawing the nation of Israel from the example of Abraham and the teaching of Moses. That

the gifts were not less necessary to sustain the first faith of the Apostolical Christians, than the Levitical rites were to sustain that of the Jewish people, does but render the illustration more exact. What, therefore, the protests of Isaiah and Amos are against the corruptions of the ancient Jewish priesthood, what the protests of the Apostle himself in the Epistles to the Romans and Galatians are against circumcision and the rites of the Mosaic Law, that this chapter is against all those tendencies of the human mind, which delight in displays of Divine power, more than in displays of Divine wisdom or goodness, which place the evidence of God's Spirit more in sudden and wonderful frames of feeling and devotion than in acts of usefulness and instruction, which make religion selfish and individual rather than social. Gregory the Great warned Augustine of Canterbury not to rejoice that spirits were subject to him by miraculous power, but that his name was written in the Book of Life through the conversions which he had effected. The attempts of Paley to rest Christianity solely upon its external evidence have, in our own times, been rejected by a higher and more comprehensive philosophy. The great body of the Christian Church has, in all ages, given little heed to the extraordinary displays of power, real or pretended, by particular sects or individuals. In all these cases the warning of the Apostle in this Chapter has been at hand, to support the more rational and the more dignified course (if so it may without offence be called), which minds less enlightened, and consciences less alive to the paramount greatness of moral excellence, may have been induced to despise. If the Apostle's declaration, that "he himself spake with tongues" "more than they all," when combined with his other qualities, is a guarantee that the Apostolical gift of

tongues was not imposture or fanaticism; yet on the other hand, his constant language respecting it is a guarantee no less that gifts such as these were the last that he would have brought forward in vindication or support of the Gospel which he preached. The excitable temperament of Eastern, as compared with Western, nations may serve to explain to us, how it was that conditions of mind like that implied in the gift of tongues, should have accompanied, without disturbing, a faith so lofty, so sober, so dispassionate, as that of the Apostle. But it also makes that soberness the more remarkable in the Apostle, born and bred in this very Oriental atmosphere where, as is still shown by the exercises of the Mussulman dervishes, nothing is too wild to be incorporated into religious worship; where, as is still shown by the ready acceptance of the legends of Mahomet and the Mussulman saints, nothing is too extravagant to be received as a miracle. He acknowledged the truth, he claimed the possession, of this extraordinary power; and yet he was endowed with the wisdom and the courage to treat it as always subordinate, often even useless and needless.

(c) *The Superiority of Prophesying to Speaking with Tongues.*

XIV. 1—25.

¹ Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. ² ὁ γὰρ λαλῶν γλῶσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ θεῷ.* οὐδεὶς γὰρ ἀκούει, πνεύματι

* τῷ θεῷ.

1. The Apostle having concluded his description of Love, for a moment pauses before he returns to the special subject from which this description had been a digression, and breathes one more fervent commendation of it to the Corinthians: "Follow, pursue Love." (δῶκω is thus used as applied to "the Law," in Rom. ix. 30. 31.; "hospitality," Rom. xvi. 13.; "peace," Rom. xiv. 19.; "good," 1 Thess. v. 15.) He then resumes the argument which he had abandoned in xii. 31., and this is the force of δέ.

ζηλοῦτε δὲ τὰ πνευματικά. "You are right in earnestly desiring the gifts of the Spirit." For ζηλοῦτε, see on xii. 31. τὰ πνευματικά is "the gifts of the Spirit" generally, but with a special reference to the gift of tongues.

μᾶλλον δὲ ἵνα προφητεύητε. "But more than anything else desire the gift of prophecy." ἵνα is here passing into the Romaic sense, in which it is used as a substitute for the

infinitive. Compare for this use, verse 12.; and Matt. vii. 12.; Mark, vi. 28.

2. He now proceeds to give the reasons for his preference of prophesying to speaking with tongues; viz., the greater usefulness of prophesying. It is a particular inference from the general truth, which he has just given in his description of Love.

The first contrast is between the isolation of the speaker with tongues by his communion with God alone, and the usefulness of the prophet to others by his acting as a teacher.

οὐδεὶς ἀκούει, i. e. "hears so as to understand," as in verse 16., οὐκ οἶδεν. He does not mean literally that no sounds were heard. Compare for the same ambiguity of ἀκούω the account of St. Paul's companions at his conversion, who are described in Acts, ix. 7., as "hearing the voice" (ἀκούοντες τῆς φωνῆς); and in Acts, xxii. 9., as not hearing

οὐδὲ λαλεῖ μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν

it (τὴν φωνὴν οὐκ ἤκουσαν). Compare also Mark, iv. 33.: "He spake parables . . . as they were able to *hear*" (ἀκούειν). Gen. xi. 7.: and in the LXX. confound their language, lest they *understand* each other's speech" (ἀκούσωσι). Gen. xlii. 23.: "They knew not that Joseph *understood*" (ἀκούει). Isa. xxxvi. 11.: "We *understand* the Syrian language" (ἀκούομεν).

μυστήρια. Here, as elsewhere, "God's secrets;" here, however, not, as elsewhere, in the sense of secrets *revealed*, but in the sense (nearly approaching to the modern meaning of the word "mystery") of secrets *concealed*. Perhaps the only other instance is Rev. xvii. 5.: "*Mystery, Babylon the Great,*" &c.

3. οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. These three words convey the object of Christian prophesying. οἰκοδομὴν, "Building up by successive stages of enlightenment and advancement in goodness." Compare especially Eph. iv. 12. 13.: "For the *edifying* of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." παράκλησις, "exhortation" or "consolation" (see on 2 Cor. i. 3.), as in

the word παράκλητος, "comforter," which may mean either "strengthener" or consoler." How closely connected was this gift with prophesying, may be gathered both from the constant use of it in the Apostle's writings, himself a prophet, partly from its being actually used as the translation of the Hebrew word for "prophet" in the name of Barnabas, which meaning as it does, "the son of prophecy," is rendered in the Acts (iv. 36.) υἱὸς παρακλήσεως. παραμυθία shares with παράκλησις the sense of "consolation," but with a somewhat gentler and more tender shade of meaning. In this exact form it is found nowhere else in the New Testament; but παραμύθιον occurs, as here, in conjunction with παράκλησις, in Phil. ii. 1.: "If any consolation, if any *comfort of love*;" and παραμυθούμενοι with παρακαλοῦντες, in 1 Thess. ii. 11. Bengel: "*Exhortatio tollit tarditatem; consolatio, tristitiam.*"

4. The second contrast is the same as the first, under a slightly different aspect. The speaker with tongues builds up only his own soul; the prophet builds up the souls of the Christian congregation. This mention of the edification of the speaker's self is not inconsistent with verses

γλώσση αὐτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. ⁶Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μερίζων δὲ ὁ ^a προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ. ⁶νῦν ^b δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; ⁷ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν δια-

^a γὰρ ὁ.

^b νυνί.

13. 14., which imply that he did not understand what he said. The consciousness of ecstasy and communion with God would have an elevating effect, independently of any impression produced on the understanding. See on verse 14.

5. The Apostle now expresses in his own person the desire which in verse 1. he had enjoined on them.

Θέλω. "I desire, am anxious." See vii. 7.

δὲ is partly in opposition to the depreciating tone in which he has just spoken of the tongues, but partly, as in μερίζων δὲ immediately afterwards, a mere particle of transition. For ἵνα, see on verse 1.

ἐκτὸς εἰ μὴ. Here, as in xv. 2., 1 Tim. v. 19., μὴ is pleonastic. See Winer, Gr. p. 547.

διερμηνεύῃ, *i. e.* the speaker himself. See verse 13.

6. νῦν δέ. "But as it now stands;" *i. e.* "if the tongues are there and no interpreter." As usual (compare on iv. 6.), he transfers to himself the

case which he wishes to impress upon his readers.

He gives these four gifts or utterances, as exhausting all the modes of teaching.

(1.) ἀποκάλυψις, "unveiling of the unseen world," as in the Apocalypse.

(2.) γνώσις, "insight into Divine truth," as in ii. 6.

(3.) προφητεία, "message of exhortation or consolation," as in verse 3.

(4.) διδάχη, "regular teaching," like the continuous teaching of our Lord's discourses and parables, as in Acts, ii. 42.

7. He proceeds to illustrate his argument by a general reference to sounds. ὅμως τὰ ἄψυχα. This is a condensed and inverted expression, such as is to be found in Rom. ii. 1. Drawn out in full, it would be, καὶ τὰ ἄψυχα, καίπερ ἄψυχα ὄντα, ὅμως. "Lifeless instruments, though lifeless, yet." Compare Gal. iii. 15.: ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ.

The flute or pipe (αὐλὸς) and harp (κιθάρα) are mentioned as the only two kinds of in-

στολὴν τοῦ φθόγγου^a μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; ⁸καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῶ, τίς παρασκευάσεται εἰς πόλεμον; ⁹οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. ¹⁰τοσαῦτα, εἰ τύχοι, γένη φωνῶν εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν^b ἄφωνον· ¹¹ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. ¹²οὕτως καὶ

^a τοῖς φθόγγοις.

^b οὐδὲν αὐτῶν.

strumental music, known in Greece (see Professor Donkin's article on Music, in Smith's Dictionary of Classical Antiquities, p. 779.).

φθόγγος is used only here and in Rom. x. 18. "Their sound is gone forth into all lands." As distinguished from φωνή it expresses musical sounds. φθόγγου (not τοῦ φθόγγου) is the real reading of B. Lachmann seems to have adopted τοῦ in ignorance.

γνωθήσεται τὸ αὐλούμενον. "How shall the particular note of the pipe be recognised?"

8. He adds another instance of a somewhat different kind. καὶ γάρ, "for also." πόλεμον, not "war" (as usual), but (as in Rev. xvi. 14.) "battle."

9. He now applies what he has said, as in the comparison of the human body in xii. 12—22. and of the variety of natural organisation in xv. 35—41.

διὰ τῆς γλώσσης, "through the tongue," i. e. as compared with the various instruments he has just mentioned, but also

probably with a special reference to the gift of "speaking with a tongue" (see Introduction to this Chapter, p. 298.).

εὔσημον "intelligible."

10. He now pushes his range of comparisons further, so as to include the various languages of men. φωνή is used for "language" in the LXX. (Gen. xi. 1. 7.; Deut. xxviii. 49.; Isa. liv. 17.) and in Herodot. iv. 114. 117. But had he meant this exclusively, he would have said διάλεκτοι, in contradistinction to φωνή, which he had already been used for musical instruments.

εἰ τύχοι, a common expression to express doubt about numbers (see Dionys. Hal. iv. 19. μυρίων ἢ δισμυρίων εἰ τύχοι, and other examples in Wetstein). See also xv. 37.

ἄφωνον, "without a distinct sound."

11. Here he speaks especially of human language. δύναμιν, "meaning."

βάρβαρος, "a foreigner" (i. e. one who does not speak the Greek language). "Bar-

ὁμοῖς, ἐπεὶ ζηλωταὶ ἐστέ πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. ¹³ διὸ* ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ. ¹⁴ ἐὰν [γὰρ] προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός

* διόπερ.

barus hic ego sum, quia non intelligor ulli" Ovid (in speaking of himself and the Getæ), Trist. v. 10. ἐν ἐμοί, "in my judgment."

12. He now applies the whole argument to the Corinthians.

ζηλωταί, see on verse 1.

πνευμάτων, "spirits," used for "spiritual gifts," and here, as in verse 1., used specially, though not exclusively, for the "tongues."

πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, "to the building up of the Church," is put first for the sake of the emphasis laid upon it.

ἵνα περισσεύητε. See on verse 1.

13. προσευχέσθω ἵνα διερμηνεύῃ. "Pray that he may interpret." This seems to imply that the speaker himself had not necessarily an understanding of what he was saying. In order to explain it to others, he had to pray for a separate gift, that "of interpretation." Comp. xii. 30.: "Do all speak with tongues? do all interpret?", which implies that the two gifts were not of necessity united in the same persons.

14. He proceeds to illustrate the uselessness of the gift to

others by showing the uselessness of it in the case of prayer. This is probably suggested by his having just spoken of the necessity of praying, even in the midst of the "speaking," in order to receive the gift of interpretation. Indeed the repetition of the word "pray" (προσεύχεσθαι) implies that in verse 13. as well as 14. it is used for the "inspired prayer with tongues," as though the sense were "So important is it for this gift to be turned to practical use, that the special object, to which the speaking or praying with tongues should be directed, is the acquisition of the gift of interpretation."

The unconsciousness of the speaker is still further confirmed by this passage. "Praying with a tongue" is made identical with "praying in spirit;" and "praying in spirit" is contrasted with "praying with the understanding," or "mind."

τὸ πνεῦμα, "the spirit" is here, as elsewhere, used for the moral and spiritual affections united with the Spirit of Christ, or the Spirit which is the life of the Spiritual gifts. ὁ νοῦς is "the mind or intellectual element," as in Phil. iv. 7.,

ἐστίν ¹⁵τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύ-
ξομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ καὶ* τῷ νοῖ.
¹⁶ἐπεὶ εἰὰν εὐλογῇς^b πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ

* ψαλῶ δὲ καί.

^b εὐλογῆσθαι τῷ.

“the peace which passeth all understanding” (νοῦν); Luke xxiv. 45. “He opened their understanding” (νοῦν). For the possibility of the effect here described, the use of words which touch the feelings without conveying any distinct notions to the understanding, compare the state described by the disciples of Irving (see Introduction to this Chapter, pp. 305—308.). Such too is the impression produced on the uneducated, not only as Estius well remarks, by public prayers, of which the general object is understood, though the particular sense is unknown, but by the words of Scripture, which often strike the heart more from the general spirit they breathe, than from any special meaning of the words themselves.

ἄκαρπος, i. e. “without result.”

15. τί οὖν ἐστίν, “what then is the consequence to be deduced from all this?” Comp. verse 26.; Acts, xxi. 22.; Rom. iii. 9., vi. 15. προσεύξομαι B. Latin versions, προσεύξομαι A. D. E. F. G. “If I am to pray with my spirit, I will pray also with my understanding.” From this he passes to another manifestation of the tongues, that of singing. Comp. Eph. v. 19.

“Speaking to yourselves in psalms and hymns.” James, v. 13.: “Is any among you sad? let him pray. Is any merry? let him sing psalms.” (See Introduction to this Chapter, p. 294, 295.)

16. As the wrong use of the gift comes again before him, he passes back from the first person to the second. The mention of “singing” suggests the especial purpose to which singing was applied; namely, thanksgiving, and the special inconvenience which would arise from the thanksgiving being offered in an unintelligible form, as though the sense were “Sing with the understanding; for unless you do, the thanksgiving will be useless.”

The “thanksgiving” or “blessing” of which he speaks, seems to be that which accompanied the Lord’s Supper, and which gave to it its name of the “Eucharist.” It was especially in this connexion that the words εὐλογεῖν and εὐχαριστεῖν are used convertibly, as appears in all the accounts of the institution (see on xi. 24.), and it was specially in answer to this thanksgiving that the congregation uttered their “amen.” “After the prayers,” says Justin (Apol. c. 65. 67.), “bread

ιδιώτου πῶς ἐρεῖ τὸ ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν· ¹⁷ σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ

is offered, and wine and water, and the president offers up according to his power prayers and thanksgivings at once [This would exactly correspond to *εὐλόγῃς πνεύματι*] and the people shout "the Amen" (τὸ ἀμήν as here). "The president offers praise and glory to the Father of all, through the name of His Son and of the Holy Spirit, and at length returns thanks to God for having vouchsafed to us to partake of these things. When he has finished the prayers and thanksgivings, all the people present shout, saying "Amen," which is the Hebrew for "So be it."

The "Amen" thus used was borrowed from the worship of the synagogue, and hence probably the article is prefixed as to a well known form. It was there regarded as the solemn ratification of the prayer or blessing, and great importance was attached to it. "He who says Amen is greater than he that blesses" (Berashoth, viii. 8.). "Whoever says Amen, to him the gates of paradise are open," according to Isaiah, xxvi. 2., whence they read "Open ye the gates, that the righteous nation which keepeth the Amen, may enter in" (Wetstein ad l.). An "Amen," not properly considered, was called an "Orphan Amen" (Lightfoot ad l.). "Whoever says an Orphan Amen, his children shall be

orphans; whoever answers Amen hastily or shortly, his days shall be shortened; whoever answers Amen distinctly and at length, his days shall be lengthened." (Berashoth, 47. 1.; Schöttgen ad h. l.)

So in the early Christian liturgies, it was regarded as a marked point in the service, and with this agrees the great solemnity with which Justin speaks of it, as though it were on a level with the thanksgiving: "the president having given thanks, and the whole people having shouted their approbation." And in later times, the Amen was only repeated once by the congregation, and always after the great thanksgiving, and with a shout like a peal of thunder.

If this be so, the Apostle's argument gains in force, as implying, not merely a formal assent, but a solemn ratification and attestation by the people, which could not be valid, unless they understood the words which they thus, as it were, endorsed.

ὁ ἀναπληρῶν τὸν τόπον τοῦ ιδιώτου. "He who, in consequence of his not understanding the tongues, is to the speaker with tongues what an unlearned person is with regard to a learned." This also must be the sense of *ιδιώτης* in ver. 23. 24. The whole congregation had to ratify the blessing

ἕτερος οὐκ οἰκοδομεῖται. ¹⁸ εὐχαριστῶ τῷ Θεῷ*, πάντων ὑμῶν μᾶλλον γλώσση λαλῶ.^b ¹⁹ ἀλλὰ ἐν ἐκκλησίᾳ θείᾳ πέντε λόγους τῷ νοῖ μου^c λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἡ μυσίους λόγους ἐν γλώσση.

²⁰ Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ

* add μου.

^b γλώσσας λαλῶν.

^c διὰ τοῦ νοῦ μου.

by their "Amen;" and if therefore there were any who could not understand the blessing, the Amen of the whole congregation could not properly be uttered. In the only two other passages where *ιδιότης* occurs in the New Testament, it has reference, as here, to speech: 2 Cor. xi., *ιδιότης* τῷ λόγῳ. Acts, iv. 13., *ἀγγραμματοι εἰσι καὶ ἰδιῶται* in reference to *παρρησία*.

ὁ ἀναπληρῶν τὸν τόπον, "He who fills the condition or situation;" a Hebraism naturally used in speaking of the forms of worship, mostly borrowed from the synagogue. Buxtorf, *Lex. Talmud.* p. 2001. For this sense of *τόπος* see *Ecclus.* xii. 12.

The word *ιδιότης* is also a Rabbinical phrase, the Greek being merely incorporated into the language in Hebrew letters (see Lightfoot ad h. l.).

17. *καλῶς*. "You do well to give thanks; it is meet and right so to do." Comp. "Ye call me Lord and Master, and ye say well" (*καλῶς λέγετε*), John, xiii. 13.

18. He returns to his own case.

εὐχαριστῶ τῷ Θεῷ may either be: (1.) "I thank God,

that I speak," &c.; or, (2.) "I thank God in the Spirit, and I speak," &c., so as to take *εὐχαριστῶ* in the same sense as in verse 17. But the first mode is probably right, as best agreeing with the following sentence, and the change of the meaning of the word is not greater than occurs elsewhere, see on xi. 23.; or, (3.) according to A. *εὐχαριστῶ τῷ Θεῷ πάντων ὑμῶν μᾶλλον γλώσση*, "I thank God, more than you all with a tongue."

The other variations of reading, *λαλῶ*, "I speak," and *λαλῶν* "speaking," make no difference in the sense. For the Apostle's power of speaking with tongues, compare the description of his visions and revelations, in 2 Cor. xii. 1. 2. (See Introduction to this Chapter, p. 296.)

19. *ἀλλὰ ἐν ἐκκλησίᾳ*. "But, whatever I may do in private, in an assembly I had rather," &c.

κατηχήσω. "Instruct thoroughly."

20. He concludes with an appeal to their common sense like that in xi. 15. "I speak as to wise men" (*φρονίμοις*). *ταῖς φρεσίν*. The word only occurs here in the New Testa-

κακία νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. ²¹ ἐν τῷ νόμῳ γέγραπται, ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέρων^a λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου,

^a ἑτέροις.

ment. It is used for "mind," or "thought."

τέλειοι, "full grown." For the same contrast of childishness and manliness, compare ii. 6., "We speak wisdom among the full grown (*ἐν τελείοις*: iii. 1., I could not speak to you as spiritual, but as infants" (*νηπίοις*): xiii. 10. 11., "When that which is full grown (*τὸ τέλειον*) is come, then that which is in part shall be done away. When I was an infant (*νήπιος*), I spake and thought as an infant; but when I became a man (*ἀνὴρ*), I put away infantine things (*τὰ τοῦ νηπίου*)."

In this passage *νηπιάζετε* seems introduced to strengthen *παιδιά*. "Be, if you will, not childlike only, but infantine in wickedness." It occurs nowhere else in the New Testament.

21. He follows up this appeal to their judgment by an appeal to the Old Testament. *ἐν τῷ νόμῳ γέγραπται*. "It is written in the Law." The manner of quotation is remarkable; "the Law" being used for the Old Testament generally, instead of being confined as usual to the Pentateuch. So in John, x. 34., xii. 34., xv. 25. it is used of the Psalms. The whole passage is from Isaiah, xxviii. 9—12.:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." This rendering of the Authorised Version is faulty. The general sense seems to be that, as they mocked the prophet for teaching them as if he was teaching children, he answers that God shall teach them indeed with words that they would not understand, through the foreign invasion of the Assyrians. The quotation as made by the Apostle varies so much, both from the Hebrew and from the LXX., that it is hardly possible to conceive clearly the sense which he attached to the words. It might seem that the passage was suggested to his memory by the mention of children and of childish teaching, in Isa. xxviii. 9. 10., which connects with the allusion to children in verse 20. of this

λέγει κύριος. ²² ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. ²³ ἂν [οὖν] συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις*, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἀπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

* γλώσσαις λαλῶσιν.

Chapter. Hardly a word in this quotation coincides with the LXX. διὰ φαύλισμον χειλέων, διὰ γλώσσας ἑτέρας, ὅτι λαλήσουσι τῷ λαῷ τούτῳ, λέγοντες αὐτοῖς, Τοῦτο τὸ ἀνάπαιμα τῷ πεινῶντι καὶ τοῦτο τὸ σύντριμμα, καὶ οὐκ ἠθέλησαν ἀκούειν. As far, however, as we can conjecture, the Apostle must have read and quoted the passage as describing that God's speaking to the Israelites through the lips and language of a foreign people would be in judgment, and not in mercy, and would have no effect.

ἑτορογλώσσοις is peculiar to this passage in the New Testament. It is used however (A.D. 150) by Aquila in his translation of this very passage in Isa. xxviii. 11. and of Ps. cxiv. 1. ("strange language"), and it illustrates to a certain extent, the meaning of "other tongues" (ἑτέραις γλώσσαις), in Acts, ii. 4. The word is used for "foreign languages" in Polyb. p. 1438. (Wetstein). It must be observed that, although the general sense of Isa. xxviii. 11. is represented by the Apostle's quotation, yet that the words of the last clause on which he

lays so much stress, as proving the fruitlessness of foreign tongues, "and not even so shall they hear," in the original passage relate, not to the foreign language, but to the intervening words which the Apostle has left out, and which seem to refer to the obscure language of the prophet's former teaching.

22. From this quotation, or rather from the special words which it contains ("tongues," and "they shall not hear"), he draws a conclusion against the gift of speaking with tongues. The sense will be "If this be so, 'the tongues' are a sign of God's presence, not to those who are converted, but to those who refuse to be converted, i. e. a sign not of mercy, but of judgment; whereas prophesying is a sign of God's presence, not to those who refuse to be converted, but to those who are converted, and is thus a sign of mercy."

23. 24. He then proceeds to confirm this by the actual fact, and presents the two opposite pictures of what should be the effect on heathens or persons who had not either of the gifts in question, according as the whole congregation.

24 *ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος ἡ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,*

had one or the other. If they spoke with tongues, the effect would be mere astonishment, and an impression that the congregation was seized with frenzy; if they prophesied, the effect would be conviction that there was really a Divine presence among them, enabling them to discern the secrets of the heart.

In each case, to make his argument stronger, he imagines the whole society present, and every member of it exercising his gift. If they *all* spoke with tongues, the confusion would be increased, because this would imply that there were none to interpret. If they *all* prophesied, this would increase the wonder and the effect, because the man would feel that, not one eye only, but a thousand eyes were fixed on his inmost soul. Hence the repetition of "all" four times over, and the expressions "the whole Church" and "the same place." *ἰδιώτης* is a "person without the gift of tongues, without the gift of prophecy;" "a layman," in the sense of one without the knowledge of any particular branch of knowledge. See on verse 16. *ἄπιστος*, "a heathen," as in vi. 6., vii. 12. 13. 14. 15. who either may or may not be converted; not in the stronger sense in which he has just used the word in verse 22., of a

man who refuses to be converted.

The two words together include all who could possibly be affected, "Christians, without these gifts," and "heathens."

For the impression of madness produced on those who saw the gift of tongues, compare Acts, ii. 13.: "These men are full of new wine."

This would be the passage where, supposing that the gift of tongues was given for the purpose of converting foreign nations by speaking foreign languages, the Apostle would have pointed it out. That he says nothing of the kind, though both "unbelievers" and "foreign tongues" are alluded to in verses 22. 23. and 24. is a strong argument against any such use having been designed. See Introduction to this Chapter.

24. The description which follows is important, as describing the effect of prophesying, and therefore (to a certain extent) the intended effect of all Christian preaching. Although both the "unlearned" and the "unbeliever" are mentioned, it is evident that the latter is chiefly in the Apostle's mind, and hence *ἄπιστος* is in this second clause put before *ἰδιώτης*.

ἐλέγχεται ὑπὸ πάντων. "He is rendered conscious of his

²⁵ τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, ἀπαγγέλων ὅτι ὄντως ὁ Θεὸς ἐν ὑμῖν ἐστίν.

sins by all." "One after another of the prophets shall take up the strain, and each shall disclose to him some fault which he knew not before." For this sense of ἐλέγχω see John, xvi. 8. : "He shall convince the world of sin."

ἀνακρίνεται ὑπὸ πάντων. "He is examined and judged by all." "One after another shall ask questions which shall reveal to him his inmost self and sit as judge on his inmost thoughts." For ἀνακρίνω see its constant use in this Epistle, ii. 14. 15., iv. 3. 4., ix. 3., x. 25. 27. This and the other compounds of κρίνω are favourite words of the Apostle in this Epistle and nowhere else.

25. τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται. "The secrets of his heart become manifest." Compare the description of "the word of God," which probably includes prophesying or preaching, in Heb. iv. 12. 13. : "It is quick and powerful and sharper than any two-edged sword, piercing even

to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight."

καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, "And as a consequence he will fall prostrate before God." Compare the effect of Samuel's prophesying on Saul, "He lay down all night before Samuel," 1 Sam. xix. 20.

ἀπαγγέλων ὅτι ὄντως ὁ Θεὸς ἐν ὑμῖν ἐστίν. "Carrying away the tidings that the God whom he has thus worshipped, is truly among you." "Deum vere esse in vobis et verum Deum esse qui est in vobis." (Bengel.)

For a similar effect of the disclosure of a man's secret self to himself, compare the fascination described as exercised by Socrates over his hearers by the "conviction" and "judgment" of his questions in the Athenian market-place. Grote's Hist. of Greece, viii. 609. 610.

PARAPHRASE XIV. 1—25.—“*Let Love be your great aim ; but admire and cherish at the same time the gifts of the Spirit, chiefly the gift of prophesying. The gift of tongues only informs a man's self—the gift of prophecy informs others. The gift of tongues must be inferior to prophecy, unless it is accompanied with the gift of interpretation, or with the usual gifts of teaching. As musical instruments are useless, unless their notes are distinguishable ; as the different sounds of the human voice are useless, unless they are understood by those who hear them ; so these gifts are useless, unless they are rendered intelligible. He, therefore, who has the gift of speaking with a tongue, should pray that he may have the gift of interpretation. This should be the very object of his prayer when he prays with a tongue, else such a prayer, though elevating to his feelings, is useless to his understanding. Both in prayer and praise the feelings and the understanding should go together. If the Eucharistic thanksgiving be uttered in a tongue, he who does not understand the tongue, and who is thus in the condition of an ignorant man, cannot give his ratification of the thanksgiving in the solemn ‘Amen’ of the congregation ; the thanksgiving may be good, but it is of no use. Thankful as I am for my possession of this gift in an extraordinary measure, I yet had rather speak five words to instruct others, than any number of words in a tongue. My dear brothers, consider the matter by your own common sense ; be children, be infants, if you will, in wickedness ; but in mind be not children, but full-grown men. You remember the passage in the Old Testament which speaks of ‘other tongues,’ and*

of 'the people not hearing.' So it is still. The 'tongues' are a sign, not to those who are disposed to believe, but to those who will not believe; it is prophecy that is a sign to those who will believe. Conceive the whole congregation collected, and every member speaking with tongues; the impression on a heathen, or on a man without this gift, will be that you are mad. But conceive the same congregation, with every member prophesying, and the effect will be that a stranger will feel that by every member of that congregation he is convinced of sin, and his thought judged and his heart laid open, and he will acknowledge by act and word the presence of God amongst you."

~~~~~

THE importance of the general principle established by the Apostle in this Section, as declaring the superiority of a religion of moral action, to a religion of mere reverence or contemplation, has already been noticed in the account of the gift of tongues in the Introduction to this Chapter. It may be well, however, in this place to notice briefly the effect of his particular application of the principle to Christian worship.

There has always been a tendency to envelope the worship of God in mystery and darkness. To a certain extent, this is inevitable and desirable. The communion with the Infinite and Invisible can never be reduced to the same precise laws as those which regulate our ordinary acts. The awful reverence which, in the Old Testament, represented Him as dwelling in darkness unapproachable, and the seraphs as veiling their faces before Him, can never be safely discarded. The feelings with which the most refined and exalted spirits of humanity adore the Maker of all things, the Friend of

their own individual souls, can never be reduced to the level of the common worldly worshippers of every-day life. So much will probably be granted by all, and a deep truth will be recognised in the ancient ceremonial forms by which, in the Jewish and pagan rituals of ancient times, and some Christian rituals of modern times, this feeling was encouraged. But the example of the utter lifelessness into which these forms have degenerated, when the understanding has been entirely shut out from any participation in them, shows that this tendency may be carried to such an excess as to destroy the very feeling which it was meant to foster.

It is in this Chapter, if anywhere in the New Testament, that the counter-principle is most emphatically stated. The precept, "Be not children in understanding, howbeit, in malice be ye children, but in understanding be men," is to be found in substance in many parts of the Gospels and Epistles. Its peculiarity in this passage is, that it is directly applied to that very province of religious worship in which the intellect and understanding is often supposed to have no part or place whatever.

Two practical directions the Apostle gives, by which the understanding was to be restored to its proper place in the worship of God; each called forth by the peculiar circumstances of the case, and obvious in itself, but at times overlooked or neglected. The first is, that the worship of God shall be conducted in a form intelligible to the people. To pray or praise in the spirit, but without the concurrence of the understanding; to utter thanksgivings, to which the congregation cannot give a conscious assent; to utter sounds, however edifying to the individual, without interpreting them to the congregation; is, in the Apostle's view, essentially inconsistent with the true nature of Chris-

tian worship. It is obvious that this principle strikes far more widely than at the utterances of the gift of tongues, and it was not without reason that this Chapter became the stronghold of those attacks which were made in the sixteenth century on the practice of conducting the service in a dead language. But neither the prohibition of unintelligible sounds, nor of an unintelligible language, is so important as the maintenance of the principle itself, that worship must carry along with it, so far as possible, the whole nature of man. It is possible that the language used may have ceased to be habitually spoken, and yet be sufficiently understood; or, on the other hand, that the language used may be a living language, and yet that the service shall be such as the congregation cannot follow. On the one hand, extempore prayers, or dumb show, as in modern sects, — ancient prayers, Latin prayers, music, art, an elaborate ritual, as amongst older Churches, — may each fall under the Apostle's censure, so far as they deprive the worshipper of a free access to the actual sense and meaning of the acts in which he is engaged. Or on the other hand, they may each in their turn promote the Apostle's object, so far as they tend to bring this sense and meaning home to the memory, the imagination, the understanding, the reason, the conscience of the worshipper, educated or uneducated, civilized or uncivilized, as the case may be. As "there are so many kinds of voices in the world, and none of them is without signification," so also, "there are so many kinds of worship in the world, and none of them is without signification," to Greek or Roman, German or Englishman, barbarian or Scythian. To discover the true "voice" in which to reach the mind and heart of the worshipper, the true "interpretation" by which the gift of prayer and praise,

always more or less difficult to be understood by the people, can be rendered intelligible, should be the one great object of every form of worship. In proportion as this is not sought, or as darkness and mystery are directly encouraged, in that proportion folly and superstition and profaneness will creep in, because the "understanding" will remain "unfruitful," and the different parts of the congregation will be "as barbarians to each other."

Secondly, and, as a consequence of this, is to be noticed the great stress laid by the Apostle on practical instruction as a part of Christian worship. He had rather speak "five words with his understanding that he might teach others," than "ten thousand words in an unknown tongue." That "the Church may receive edifying," and that his hearers, "may prophesy to edification, to exhortation and comfort," is his chief desire. And the object of prophesying is specially described as "convincing," "judging," and "making manifest the secrets of the heart." These emphatic declarations are a sanction, not merely of the importance of what is strictly called preaching, and of the objects which all preaching should have in view, but of education itself as a part of Christian worship. What was supplied in the Apostolical age by the special gift of prophesying, must now be supplied by all the natural gifts which enable a man to be a wise teacher and counsellor of those around him. The principle has been recognised in the worship of most Churches, from very early times. The "sermon," and the "catechism" (of which the name is derived from the word which the Apostle uses in this very Chapter, *ἵνα καὶ ἄλλους κατηχίσω*<sup>1</sup>), occupying as they do a prominent place in the services of almost all the Western Churches of Christendom, vindicate by

<sup>1</sup> xiv. 19.

long precedent this important element. But those very institutions have often taken a colour from the ritual in which they have been incorporated, rather than given that ritual a colour of their own. They have often become forms, instead of giving a reality to the rest of the service; been concerned with abstract propositions, rather than with practical improvement; have tended to make the taught dependent on the teacher, instead of "building him up" (*οἰκοδομῆν*) to think and act for himself. In proportion as this has been the case, the Apostle's comparison of the relative value of the gift of tongues and the gift of prophesying is no less important than it was at Corinth.—A discourse, a lesson, a series of catechetical questions and answers, though always useful as a witness to the Apostolical principle of edification, may be as completely without effect and without response in the congregation, as the gift of tongues which edified the individual who spoke, but in the bystanders produced only indifference or astonishment.

(d.) *Necessity of Order.*

## XIV. 26—40.

<sup>26</sup> τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος<sup>a</sup> ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.<sup>b</sup> <sup>27</sup> εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνά

<sup>a</sup> ἕκαστος ὁμῶν.<sup>b</sup> γενέσθω.

The comparison of the two assemblies, one consisting of speakers with tongues, the other of prophets, suggests to the Apostle a general conclusion to the whole discussion on the gifts; namely, the necessity of preserving order.

τί οὖν ἐστίν; "What, then, is the practical result of all this?" Compare verse 15. "The fact is that, whenever you meet for worship, each of you has some gift which he wishes to exercise. One has a song of praise (ψαλμόν), (see on verse 15.); another has a discourse (διδαχή), (see on verse 6.); another has a revelation of the unseen world (ἀποκάλυψιν), (see on verse 6.); another has a tongue (γλῶσσαν); another has an interpretation of tongues" (ἑρμηνείαν).

This was the state of things which had to be corrected. The first general rule which he gives is, πάντα πρὸς οἰκοδομὴν γινέσθω. "Let all these gifts

be arranged for the building up and perfecting of the whole." Compare Eph. iv. 11. 12. 13. already quoted on verse 3.

27. He then exemplifies this, first, in the case of the tongues (27. 28.); next, in the case of the prophets (29—36.).

εἴτε should have been followed by εἴτε, in verse 29.; but the construction of the sentence is lost in passing from one thought to the other. The direction for the speakers with tongues is, that there shall not come to the assembly more than two, or at the most three; and that of these, only one shall speak at a time. This implies that there had been a danger lest the whole assembly should be engrossed by them, as in verse 23., and also lest all should speak at once. There was to be one interpreter, to prevent the difficulty noticed in verses 13—17., of the assembly not understanding what was said. If there was no one

μέρος, καὶ εἰς διερμηνεύτω· <sup>28</sup>ἐὰν δὲ μὴ ἢ ἐρμηνευτής\*, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. <sup>29</sup>προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· <sup>30</sup>ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. <sup>31</sup>δύνασθε γὰρ καθ' ἕνα πάντες πρωφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται· <sup>32</sup>καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· <sup>33</sup>οὐ

\* διερμηνεύτης.

present with the gift of interpretation, then the speaker with tongues was to repress his utterance, and content himself with inward communion with God. This last is important, as showing that actual utterance was not essential to the exercise of the gift. ἐν ἐκκλησίᾳ may, however, indicate that he might speak in private, though not in public. The nominative case to σιγάτω is (not ὁ ἐρμηνευτής, but) ὁ λαλῶν γλώσση. Compare for this construction Luke, xv. 15., possibly Acts, vi. 6.

ἄνα μέρος, "in turn."

29. He next directs the conduct of the prophets. They may come, apparently, in any numbers; but only two or three are to speak, and the rest are to interpret, or discern the meaning and value of their prophecies. προφῆται, "prophets," is the subject of the whole sentence, implying that those who had the gift of discernment (διάκρισις) (see on xii. 10. 28.) were included under the class of prophets.

30. "If, whilst one of the prophets is speaking, another

has a revelation to impart, he is to stand up and utter it, and the first speaker is to sit down, and be silent." It was of more importance to catch the first burst of a prophecy, than to listen to the completion of one already begun. καθημένῳ, "sitting and not speaking." This implies that the prophets stood whilst they spoke.

31—33. He justifies this command by showing that there was time and room for all to exercise their gift.

δύνασθε, "you have it in your power."

The stress here, as in verse 24., is on πάντες, "all." "You can *all* prophecy, and then every member of the assembly in turn will receive his own proper instruction and exhortation."

32. "And this is not difficult, the spirits of the several prophets are subject to the prophets in whom they reside." For the same personification, so to speak, of the spiritual gifts, see verse 12., ζηλωταὶ πνευμάτων; xii. 10., διακρίσεις πνευμάτων. The absence of the article implies that this control



γάρ ἐστιν ἀκαταστασίας ὁ Θεός, ἀλλὰ εἰρήνης. ὡς ἐν πάσαις ταῖς ἐκκλησίαις, τῶν ἁγίων, <sup>84</sup> αἱ γυναῖκες\* ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασθῆσθωσαν<sup>b</sup>, καθὼς καὶ ὁ νόμος λέγει. <sup>85</sup> εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῦς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.<sup>c</sup> <sup>86</sup> ἡ ἀφ' ὑμῶν ὁ λόγος

\* add ὑμῶν.

<sup>b</sup> ὑποτάσσεσθαι.

<sup>c</sup> γυναῖξιν ἐν ἐκκλησίᾳ λαλεῖν.

of the prophetic impulses by the wills of the prophets was an essential part of the prophetic character; "Prophets' spirits are subject to prophets." This distinguishes these impulses from those of the heathen prophets and sibyls.

33. "The reason of this subjection is, that God, from whom these gifts proceed, is not a God of instability and uncertainty, but of peace."

"As in all the assemblies of the saints." ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων, though in the older texts joined to the preceding, has, since the time of Cajetan, and rightly, been joined to the following, the connexion being the same as in xi. 16. The reason of his prohibition is the natural subjection of woman to man.

34. 35. One particular instance of confusion growing out of the neglect of order in the control of the gifts, was the speaking of women in the assemblies. This custom, like that of appearing unvoiled (xi. 1—16.), he condemns, on the ground that he forbade it in all the assemblies of Christians. At the same time it must be

remembered, that in xi. 5. the prophesying of women is alluded to without rebuke.

"The law." Gen. iii. 16. Compare the same argument in 1 Tim. 11—14.

He anticipates the objection, that possibly the women might wish to ask questions in the assembly, by pointing out that their husbands were their natural guides. The speaking of women was also expressly forbidden in the synagogues. (See Wetstein and Lightfoot ad h. l.)

τοὺς ἰδίους, "their *own* husbands." See on vii. 2.

These two verses (34. 35.) are in D. E. F. G. placed at the end of the Chapter.

36. He concludes with a general warning of obedience to his authority. Throughout the Epistle there has been an indication of the assumption which the Corinthians made, of taking an independent course, apart from all other Churches and from the claims of St. Paul himself; and therefore he here reminds them that they were not the first or only Church in the world. Compare on i. 2., iv. 8., ix. 1.

τοῦ Θεοῦ ἐξῆλθεν ἡ εἰς ὑμᾶς μόνους κατήντησεν; <sup>87</sup> εἴ τις δοκεῖ προφήτης εἶναι ἡ πνευματικός, ἐπιγινωσκέτω ᾧ γράφω ὑμῖν, ὅτι κυρίου ἐστὶν ἐντολή.<sup>a</sup> <sup>88</sup> εἰ δέ τι ἀγνοεῖ, ἀγνοεῖται.<sup>b</sup> <sup>89</sup> ὥστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε [ἐν] γλώσσαις.<sup>c</sup> <sup>40</sup> πάντα δὲ<sup>d</sup> εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

<sup>a</sup> ὅτι τοῦ κυρίου εἰσὶν ἐντολαί.  
<sup>γ</sup> γλώσσαις μὴ κωλύετε.

<sup>b</sup> ἀγνοεῖται.  
<sup>d</sup> om. δέ.

“The word of God” (ὁ λόγος τοῦ Θεοῦ); in especial reference to preaching and teaching, and therefore to the gifts of speaking and prophesying. Compare Heb. iv. 12., quoted on verse 24. There is perhaps an allusion to Isa. ii. 3. “Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

κατήντησεν, “found its way to you.” See x. 11.

εἴ τις δοκεῖ. “If any one claims to be a prophet, or especially endued with spiritual gifts.” (πνευματικός seems here, as in verse 1., to be used almost as synonymous with λαλῶν γλωσσῇ). For the form, “If any seem,” compare viii. 2.: “If any one seems to know anything.” Gal. ii. 6.: “Those who seem to be somewhat” (οἱ δοκοῦντες). ἐπιγινωσκέτω: “Let him prove his inspiration by recognising, that the words which I write, are no less than commandments of the Lord.” There are many various readings; ἐντολαί, ἐντόλη, κυρίου,

Θεοῦ τοῦ κυρίου. κυρίου ἐντόλη is in A. B. It is possible that he may refer to the commandments of God already referred to in Genesis iii. 16.; but if, as the analogy of vii. 10. and the word κυρίου naturally suggest, he means to a precept of Christ, he must either refer to some words now lost to us, or else generally to Christ’s authority, as confirming his own. The context rather leans to this last view.

38. ἀγνοεῖται, A. D. F. G., “he is ignored by God: God is ignorant of him.” ἀγνοεῖτω, B. C. E., “let him be ignorant.” If the former reading is preferred, then compare viii. 2. 3., xiii. 12.; if the latter, it is a contemptuous expression of indifference as to the opinion of such a one, however great his pretensions.

39. 40. This is the summary of the whole. Verse 39. sums up xiv. 1—25., verse 40. sums up xiv. 26—38. For ζηλοῦτε, see on xii. 31. For εὐσχημόνως see on xiii. 5.

PARAPHRASE XIV. 26—40.—“*Your general state is this :*

*At your assemblies every one comes with some gift which he wishes to exercise. The rule for your guidance must be the building up of the whole society. The speakers with tongues are not to engross the whole assembly, or to speak all at once ; two, or at most three, are to come, and of these each is to speak singly, and none without an interpreter. If prophets come in large numbers, two or three only are to speak, and the rest are to be judges of what they say. Each prophet is to have his opportunity of speaking, that every member of the congregation may receive his proper instruction and consolation. It is essential to the office of a prophet to have the spirit within him under control : for God loves not confusion, but peace. For the same reason the women are not to break through their natural subjection by speaking in the assemblies. They are not even to ask questions except from their husbands, who are their natural guides.*

*“ To these directions you ought not to oppose yourselves on any plea of fancied pre-eminence or exclusiveness. If any one prides himself on his spiritual or prophetic gift, let him prove it by recognising in these words of mine, a Divine command ; if he cannot recognise it, he is not recognised by God. The conclusion, therefore, is to aim chiefly at prophecy without discouraging tongues ; and the great rule is to do every thing with order and decency.”*

---

It may be important, at the close of this Section, containing, as it does, the Apostle's final advice on Christian worship, to sum up all that this Epistle, combined with the other notices in the New Testament, has presented to us on this subject. First. The Christian assemblies of the apostolical age, unlike those of later times, appear not to have been necessarily controlled by any fixed order of presiding ministers. We hear indeed, of "presbyters," or "elders" in the Churches of Asia Minor<sup>1</sup>, and of Jerusalem.<sup>2</sup> And in the Church of Thessalonica, mention is made of "rulers" (*προισταμένους ὑμῶν*)<sup>3</sup>; and, in the Churches of Galatia, of "teachers" (*τῷ κατηχοῦντι*).<sup>4</sup> As the object is here only to give the state of the Church at the time of these Epistles to Corinth, no notice need be taken of the allusions in Epistles of a later date. But no allusion is to be found to the connexion of these ministers or officers, if so they are to be called, with the worship of the Apostolic Church, and the omission of any such is an almost decisive proof that no such connexion was then deemed necessary. Had the Christian society at Corinth been what it was at the time when Clement addressed his Epistle to it, or what that at Ephesus is implied to have been in the Ignatian Epistles, it is almost inevitable that some reference should have been made by the Apostle to the presiding government which was to control the ebullitions of sectarian or fanatical enthusiasm; that he should have spoken of the presbyters, whose functions were infringed upon by the prophets and speakers with tongues, or whose authority would naturally moderate and restrain their excesses. Nothing of the kind is to be found. The gifts are to

<sup>1</sup> 1 Acts, xiv. 23.

<sup>2</sup> Acts, xi. 30.; xv. 6. 22. 23.

<sup>3</sup> 1 Thess. v. 12.

<sup>4</sup> Gal. vi. 6.

be regulated by mutual accommodation, by general considerations of order and usefulness; and the only rights, against the violation of which any safeguards are imposed, are those of the congregation, lest "he that fills the place of the unlearned" (*i. e.* as we have already seen, "he that has not the gift of speaking with tongues"), should be debarred from ratifying by his solemn Amen the thanksgiving of the speaker. The gifts are not indeed, supposed to be equally distributed, but every one is pronounced capable of having some gift, and it is implied as a possibility that "*all*" may have the gift of prophesying or of speaking with tongues.

Secondly. Through the gifts thus distributed, the worship was carried on. Four points are specially mentioned:

(1.) *Prayer*. This, from the manner in which it is spoken of, in connexion with the tongues, must have been a free outpouring of individual devotion, and one in which women were accustomed to join, as well as men.<sup>1</sup>

(2.) What has been said of prayer may be said also of "*Praise*" or "*Song*," ψαλμός.<sup>2</sup> We may infer from Eph. v. 19., where it is coupled with "hymns and odes" (ὕμνοις καὶ ᾠδαῖς), that it must have been of the nature of metre or rhythm, and is thus the first recognition of Christian poetry. The Apocalypse is the nearest exemplification of it in the New Testament.

(3.) Closely connected with this, both in itself and by the context, is *Thanksgiving*. The "song of the understanding" is specially needed in the giving of thanks.<sup>3</sup> In this passage we have the earliest intimation of a liturgical form. Although the context even here implies that it must have been a free effusion, yet it is probable that the Apostle is speaking of the Eucharistic thanksgiving for the produce of the earth; such as

<sup>1</sup> xiv. 13. 14. 15.; xi. 5.

<sup>2</sup> xiv. 15. 26.

<sup>3</sup> xiv. 16.

was from a very early period incorporated in the great Eucharistic hymn used, with a few modifications, through all the liturgical forms of the later Christian Church. And from this passage we learn that the "Amen," or ratification of the whole congregation, afterwards regarded with peculiar solemnity in this part of the service, was deemed essential to the due utterance of the thanksgiving.

(4.) "Prophesying," or "teaching," is regarded (not by the Corinthians, but) by the Apostle, as one of the most important objects of their assemblies. The impulse to exercise this gift appears to have been so strong as to render it difficult to be kept under control.<sup>1</sup> Women, it would seem from the Apostle's allusion to the practice in xi. 5. and prohibition of it in xiv. 34. 35., had felt themselves entitled to speak. The Apostle rests his prohibition on the general ground of the subordination of women to their natural instructors, their husbands.

Thirdly. The Apostolical mode of administering the Eucharist has already been delineated at the close of Chap. xi. It is enough here to recapitulate its main features. It was part of the chief daily meal, and, as such, usually in the evening; the bread and wine were brought by the contributors to the meal, and placed on a table; of this meal each one partook himself; the bread was placed on the table as a loaf, and then broken into parts; the wine was given at the conclusion of the meal; a hymn of thanksgiving was offered by one of the congregation, to which the rest responded with the solemn word, "Amen."

These points are all that we can clearly discern in the worship of Apostolic times, with the addition perhaps

<sup>1</sup> xiv. 32.

of the fact mentioned in Acts, xx. 7. and confirmed by 1 Cor. xvi. 2., that the first day of the week was specially devoted to their meetings.

The total dissimilarity between the outward aspects of this worship and of any which now exists is the first impression which this summary leaves on the mind. It would seem at first sight as if almost every vestige of the Apostolic forms was gone, and as if the present forms had no basis in that age on which to ground themselves. But this impression is relieved by various important considerations. First, when we consider the state of the Apostolic Church as described in the Acts and in this Epistle, it is evident that in outward circumstances it never could be a pattern for future times. The fervour of the individuals who constituted the communities, the smallness of the communities themselves, the variety and power of the gifts, the expectation of the near approach of the end of the world, must have prevented the perpetuation of the Apostolic forms. But if Christianity be, as almost every precept of its Founder and of its chief Apostle presume it to be, a religion of the Spirit, and not of the letter, then this very peculiarity is one of its most characteristic privileges. No existing form of worship can lay claim to universal and eternal obligation, as directly traceable to Apostolic times. The impossibility of perpetuating the primitive forms is the best guarantee for future freedom and progress. Few as are the rules of worship prescribed in the Koran, yet the inconvenience which they present, when transplanted into other than Oriental regions, shows the importance of the omission of such in the New Testament.

But, secondly, there are in the forms themselves, and in the spirit in which the Apostle handles them, principles important for the guidance of Christian worship in all times. Some of these have been al-

ready indicated. In this last concluding Section, the whole of this advice is summed up in two simple rules:

“Let all things be done unto edifying,” and “let all things be done decently and in order.”

*“Let all things be done unto edifying.”*

“Edifying” (οἰκοδομῇ) has, as already noticed in xiv. 3., the peculiar sense both of building up from first principles to their practical application, and of fitting each member of the society into the proper place which the growth and rise of the whole building require. It is “development,” not only in the sense of unfolding new truth, but of unfolding all the resources contained in the existing institution or body. Hence the stress laid on the excellence of “prophesying,” as the special gift by which men were led to know themselves (as in xiv. 24. 25., “the secrets of their hearts being made manifest”), and by which (as through the prophets of the older dispensations) higher and more spiritual views of life were gradually revealed. Hence the repeated injunctions that *all* the gifts should have their proper honour<sup>1</sup>; that those gifts should be most honoured by which not a few, but *all*, should benefit<sup>2</sup>; that *all* who had the gift of prophecy, should have the opportunity of exercising that gift<sup>3</sup>; that *all* might have an equal chance of instruction and comfort for their own special cases.

*“Let all things be done decently and in order.”*<sup>4</sup>

“Decently” (εὐσχημόνως); that is, so as not to interrupt the gravity and dignity of the assemblies. “In order” (κατὰ τάξιν); that is, not by hazard or impulse, but by design and arrangement. The idea is not so much of any beauty or succession of parts in the worship, as of that severe and simple majesty which in the ancient world, whether Pagan or Jewish,

<sup>1</sup> xii. 20—30.

<sup>2</sup> xiv. 1—23.

<sup>3</sup> xiv. 29—31.

<sup>4</sup> xiv. 40.



seems to have characterised all solemn assemblies, civil or ecclesiastical, as distinct from the frantic or enthusiastic ceremonies which accompanied illicit or extravagant communities. The Roman Senate, the Athenian Areopagus, were examples of the former, as the wild Bacchanalian or Phrygian orgies were of the latter. It is to impress this character on Christian worship, that the Apostle has condemned the rejection by the women of the Greek custom of the veil<sup>1</sup>, the speaking of women in the assemblies<sup>2</sup>, the indiscriminate banqueting at the Lord's Supper<sup>3</sup>, the interruption of the prophets by each other.<sup>4</sup> "The spirits of prophets are subject to prophets," is a principle of universal application, and condemns every impulse of religious zeal or feeling which is not strictly under the control of those who display it. A world of fanaticism is exploded by this simple axiom; and to those who have witnessed the religious frenzy which attaches itself to the various forms of Eastern worship, this advice of the Apostle, himself of Eastern origin, will appear the more remarkable. The wild gambols, yearly celebrated at Easter by the adherents of the Greek Church round the chapel of the Holy Sepulchre at Jerusalem, show what Eastern Christianity may become; they are living proofs of the need and the wisdom of the Apostolical precept.

To examine how far these two regulations have actually affected the subsequent worship and ritual of Christianity, to measure each Christian liturgy and form of worship by one or other of these two rules, would be an instructive task. But it is sufficient here to notice that on these two points the Apostle throws the whole weight of his authority; these two, and these only, are the Rubrics of the Primitive Church.

<sup>1</sup> xi 1—16.<sup>2</sup> xix. 34.<sup>3</sup> xi. 16—34.<sup>4</sup> xiv. 30—32.

## (IV.) THE RESURRECTION OF THE DEAD.

## XV. 1—58.

THERE does not appear to be any connexion between this and the preceding Chapters. Both the importance and the peculiar nature of the subject here discussed, would naturally occasion its reservation for the last place, the climax, as it were, of the Epistle. The other questions had touched only the outskirts of the Christian faith; this seemed to touch its very foundation. It is evident from the expression in the 12th verse ("How say some among you?"), that the Apostle is combating some teachers in the Corinthian Church, who denied, as it would seem, not the Resurrection of Christ (though it cannot be safely inferred from the Apostle's argument that they acknowledged it), but the Resurrection of the dead generally. We know, or can easily imagine, two parties in the Church to whom this teaching might be ascribed: the Jewish or Oriental, and the Gentile or Epicurean sections of the Church.

Of the former we have a specimen in the teaching of Hymenæus and Philetus, who said that "the Resurrection was already past;"<sup>1</sup> evidently meaning thereby, that there was no resurrection, except that of the soul or spirit, which took place in the moral conversion of man; and occasioned apparently by the Oriental, or as it was afterwards called, Gnostic abhorrence of matter. But of any opposition to this tendency there is no trace in the Apostle's argument; and although the

<sup>1</sup> 2 Tim. ii. 17. 18.

Jewish party at Corinth was sufficiently dominant to account for the prevalence of any merely Judaizing errors; yet the particular aspect of it exhibited by Hymenæus and Philetus belongs to a later period in its progress. It seems, therefore, more natural to identify the teachers here alluded to with the Epicurean deniers of the Resurrection, such as we hear of in Judæa among the Sadducees<sup>1</sup>, and in the very Church of Achaia to which this Epistle<sup>2</sup> was addressed, among the Athenian cavillers, who “mocked when they heard of the resurrection of the dead.”<sup>3</sup> With this agree, not only the general circumstances of time and place, but also the particular allusions to them; not as though they were corrupting, but contradicting, the received teaching of the Apostle; as resting their objections to it, not on any refined notion of matter, but on the ground of its philosophical difficulties<sup>4</sup>; combining pretensions to knowledge with laxity of morals.<sup>5</sup>

It is a remarkable instance of the great latitude which prevailed in the Corinthian Church, that these impugnors of the Resurrection remained within the bosom of the Christian society; and that their position was not deemed, either by themselves or the Apostle, as necessarily incompatible with the outward profession of Christianity. Still, to the Apostle's mind, the Resurrection of the dead was a matter of no secondary importance. If we may take the account in the Acts as a just illustration of the language of his Epistles, we find him declaring that the Resurrection of the dead was the chief truth which he preached, and for which he suffered; Acts, xxiii. 6., xxiv. 15. 24.; and compare especially xxviii. 20.: “Why should it be thought a thing incredible with you, that God should raise the

<sup>1</sup> Matt. xxii. 23.

<sup>2</sup> See on i. 1.

<sup>3</sup> Acts, xvii. 18. 32.

<sup>4</sup> xv. 35.

<sup>5</sup> xv. 33. 34.

dead?" and in the Epistles themselves, although it nowhere is so fully or prominently set forth as in this Chapter, it is always assumed as the great end of the believer's hope. "He that raised up Christ from the dead, shall He not also quicken your mortal bodies?"<sup>1</sup> "We believe that we shall also live with Him."<sup>2</sup> "We must all appear before the judgment-seat of Christ."<sup>3</sup> "Them which sleep in Jesus God will bring with Him."<sup>4</sup> It is the one doctrine which Saul the Pharisee transfers, as it were, to Paul the Apostle. In the Acts he represents himself to be the Pharasaic victim of a Sadducee persecution. It is the link between his past and present life. It is the same promise to which, before his conversion, with the rest of the twelve tribes, instantly serving God day and night, he had hoped to come.<sup>5</sup> The same, but yet how different! He now no longer dwelt on the elaborate exhibition of the future life, as decked out with all the figures and fancies of Rabbinical rhetoric. There was now a nearer and dearer object in the unseen world, which threw into the shade all meaner imaginations concerning it, all lower arguments in behalf of its existence. That Object was Christ. He was a believer writing to believers; and therefore the one fact which he adduces to convince and to warn his readers, is the fact of the Resurrection of Christ.

<sup>1</sup> See Rom. viii. 11.<sup>2</sup> Rom. vi. 8.<sup>3</sup> 2 Cor. v. 10.<sup>4</sup> 2 Thess. iv. 14.<sup>5</sup> Acts, xxvi. 7.

(1.) *The Resurrection of Christ.*

## XV. 1—11.

<sup>1</sup> Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισά-  
μην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε, <sup>2</sup> δι' οὗ καὶ

1. Γνωρίζω. In all the passages where this is used in the earlier Epistles (1 Cor. xii. 3.; 2 Cor. viii. 1.; Gal. i. 2.), it has the signification of "remind," "call to your attention." In the later Epistles (Eph. vi. 21.; Col. iv. 7.; 2 Pet. i. 16.), and in all the passages where it occurs in the passive voice (including Romans, xvi. 26.), it has the signification of to "discover." In this passage, as in the others of the same date, it is much more conformable to the context to adopt the former meaning.

"The Gospel" (τὸ εὐαγγέλιον) is not necessarily limited to the historical facts of the death and the resurrection of Christ, as stated in the ensuing verses. It is evident from the words, "first of all" (ἐν πρώτοις) that he here is giving only the commencement, not the whole, of the subject of his teaching; and we have instances, as in Gal. i. 11.; and probably in Romans, i. 16., x. 16., xi. 28., where it is used for the announcement of the universality of the Gospel, in which sense he speaks of it

occasionally as "my Gospel" (τὸ εὐαγγέλιόν μου), Rom. ii. 16., xvi. 25. Still it cannot be doubted that in this passage the historical meaning of the word is predominant, as it also seems to be even in one of the passages (2 Tim. ii. 8.) where the expression "my Gospel" occurs. And in this point of view the passage is remarkable, as agreeing with the appellation of "Gospel," apparently coeval with their origin, given to the narratives of our Lord's life; whereas in most later ages of the Church, it would have been thought more natural to bestow it upon the Epistles.

2. The repetition of καὶ is partly to make a stronger assertion "which in fact you received" (see Thucyd. vi. 64.), partly to express the successive stages of the climax. "It is not only the glad tidings which you received from me (παρελάβετε, as in verse 3., corresponding to παρέδωκα), as an historical fact; but it is also that on which you take your immovable stand (see Rom. v. 2.; 2 Cor. i. 24.); and not only

σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. <sup>8</sup>παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὁ

so, but also the means by which you are to be saved at the last (σώζεσθε being used in a future sense, as in the phrase, "The Lord added to the Church such as should be saved" (τοὺς σωζομένους), Acts, ii. 17., and compare 1 Cor. i. 18., 2 Cor. iv. 3.

In English it would be expressed by the repetition of the antecedent: "*that Gospel which ye received, that Gospel on which you stand, that Gospel through which you are saved.*"

τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε. In these words there is a mixture of two constructions. The first part, τίνι . . . εὐηγγελισάμην, is intended to modify the harshness of the expression γνωρίζω τὸ εὐαγγέλιον (γνωρίζω according to the meaning of "remind" as given above, requiring, not merely a word, but a sentence after it, as in the parallel passage of Gal. i. 11.): "I remind you of the Gospel, *i. e.* of the way in which I preached it." On the phrase, τίνι λόγῳ, there is no peculiar stress; it is the same kind of redundancy as in the expressions λόγος σοφίας, λόγος γνώσεως (xii. 8.), ὁ λόγος τοῦ σταυροῦ (i. 18.), and merely calls attention to the manner, as distinct from the subject, of his preaching, *i. e.* to the fact that he had *first*

of all preached to them the Death and Resurrection of Christ.

εἰ κατέχετε depends, partly on εὐαγγελισάμην, "this was the way I preached to you, if you remember it," partly on σώζεσθε, "you are saved if you hold it fast," affording another instance of the Apostle's manner of throwing back an important word out of its natural place to the end of the sentence. See on viii. 11. ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. The sense is, "and you do hold it fast, if your conversion is to have its proper fruits." ἐπιστεύσατε, "received the faith at your conversion." Comp. Rom. xiii. 11. ἐκτὸς εἰ μὴ is a pleonasm, for which see xiv. 5. For this sense of εἰκῇ, see Rom. xiii. 4., and especially Gal. iii. 4., iv. 11.

3. The connexion is, "You remember *how* I preached the Gospel, for it was thus; *in the first place, to declare,*" &c.: γὰρ connects ἐν πρώτοις with τίνι λόγῳ, but also perhaps expresses the connexion of the whole sentence, "You remember all this, for this was my course." For the sense of παρέδωκα and παρέλαβον, compare their similar use in xi. 23. καί, "in fact," as in verse 2.

3—8. The following sentence is of great importance: (1.) as the earliest known specimen

καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἀμαρτιῶν

of what may be termed the creed of the early Church. As was before stated, it cannot be safely inferred that we here have the whole of what the Apostle delivered as his "Gospel." The statement is limited both by the expression "first of all," and by the further signification elsewhere given to the word "Gospel;" and it is obvious that the particular occasion of this Chapter gives more prominence and detail to the statement of the Resurrection than it would otherwise have had. Still, on the whole, the more formal and solemn introduction of the argument implies here, as in xi. 23., that we have to a great extent the exact words used by the Apostle in his oral teaching of the foundation of Christianity, and it is not without interest to observe how nearly the form corresponds to the fragments of the creeds which have been preserved to us from the second to the fourth century, and of which the one best known is that which, under the name of the Apostles' Creed, was generally adopted by the Western Church.

To the several articles, as they were called in later times, of this the first and only version of the truly Apostolic Creed we now proceed.

"That Christ died for our sins." It is to be observed, that he does not begin with the

birth or infancy of Christ, but with His death. This may result merely from the fact that the Resurrection is the point to which he calls attention, and that therefore he does not go further back in the history than the event out of which, so to say, the Resurrection originated. But the language rather leads us to infer that the statement of the death occurs first, because it was actually the first point in the Apostle's mode of teaching, thus confirming his declaration in i. 17. 23., ii. 2., that the Crucifixion was the great subject of his first preaching at Corinth. The expressions "for our sins," "according to the Scriptures," "He was buried," all imply that he mentions these things, not merely to set off his argument, but because he had actually said them. And this also agrees with the general strain of the Epistles, in which the Death and Resurrection are the main points insisted upon, as in Rom. iv. 25.; Eph. i. 7—23.; Col. i. 14—23.; 1 Tim. iii. 16.

"For our sins," *i. e.* not merely in our behalf, which would have been "for us" (*ὑπὲρ ἡμῶν*) as in Rom. v. 8.; nor "in our place," which would have been *ἀντὶ ἡμῶν*, but "as an offering in behalf of our sins." For the general sense of *ὑπὲρ* in this connexion, see on 2 Cor. v. 14. The meaning

ἡμῶν κατὰ τὰς γραφάς, <sup>4</sup>καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερ-

is evidently the same as in Rom. iv. 25. is expressed by διὰ τὰ παραπτώματα, and still more nearly by περὶ τῶν ἁμαρτιῶν ἡμῶν, in Gal. i. 4., περὶ ἁμαρτίας, in 1 Pet. iii. 18. (with reference to the death of Christ), and Heb. x. 6. 8. 18. 26., xiii. 10. (with reference to the Jewish sacrifices generally).

"According to the Scriptures." That great stress was laid on the conformity of our Lord's death to the ancient Scriptures, appears from the frequent references to them, especially in the writings of St. Luke. Luke, xxiv. 25—27.: "O fools, and slow of heart, to believe *all that the prophets have spoken*: ought not Christ to have suffered these things and to enter into His glory? And beginning at *Moses and all the prophets*, he expounded unto them *in all the Scriptures* the things concerning himself." xxiv. 44—46.: "All things must be fulfilled, which were in *the law of Moses and in the prophets and in the Psalms* concerning me. Then opened he their understanding that they might understand *the Scriptures*, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." xxii. 37.: "All that is written must yet be accomplished in me. And he was reckoned

amongst the transgressors: for *the things concerning me* have an end." Acts, viii. 25.: "Then Philip began at the same *Scripture*, and preached unto him Jesus." It is evident from the general tenor of these passages, that the "Scriptures" alluded to are chiefly, though not exclusively, the prophets; and from the two last-quoted that the prophecy chiefly meant is Isa. liii. 1—10., but especially verses 5. and 10. Compare the quotation in 1 Pet. ii. 24.

In the next clause it is clear, that the second introduction of the words "according to the Scriptures" refers equally to the Burial and the Resurrection, and perhaps explains the connexion of the Burial (not as in the present creeds with the Death, but) with the Resurrection. The passage chiefly alluded to, is Ps. xvi. 10.: "Thou shalt not leave my soul in hell, neither shalt thou suffer thine Holy One to see corruption," as in Acts ii. 25—31. xiii. 35—37., where the same contrast is drawn between the grave and the deliverance from it. The other passages referred to are such as Ps. ii. 7., Isa. lv. 3. referred to in Acts xiii. 33—35., and in allusion to the third day (which though not specified here, must be intended in Luke, xxiv 46.), Hosea, vi. 2. It may also be observed that the mention of the Burial in this



ται τῇ ἡμέρᾳ τῇ τρίτῃ<sup>a</sup> κατὰ τὰς γραφάς,<sup>b</sup> καὶ ὅτι ὤφθη  
Κηφᾶ, εἶτα τοῖς δώδεκα. <sup>c</sup>ἔπειτα ὤφθη ἐπάνω πεντακοσίοις

<sup>d</sup> τῇ τρίτῃ ἡμέρᾳ.

very brief summary of facts agrees with the emphatic account of it in every one of the four Gospels, also, as here, in connexion with the Resurrection, at least in St. Luke (where the relation between xxiii. 56. and xxiv. 1. is marked by τὸ μὲν σάββατον. . . τῇ δὲ μιᾷ), and St. John (where the commencement of the new subject is marked by μετὰ ταῦτα\*), in xix. 38. So 1 Pet. iii. 18. 19.: "Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached." Our Lord's Resurrection is in the Epistles more usually described, as here, by the word ἐγείρειν than by ἀναστήσαι. The force of the perfect ἐγήγερται seems to be "has been raised and is alive."

4. The details of the Resurrection which follow, are probably introduced, not as actually forming parts of that which the Apostle taught "first of all" (ἐν πρώτοις), but in confirmation of it, for the special object which he now had in view; and accordingly in the next sense the construction is no longer dependent on παρέδωκα or παρέλαβον.

5. ὤφθη is the word used for these appearances in St. Paul

(here and in verses 7. and 8. and 1 Tim. iii. 16.), in St. Luke (xxiv. 34. ὤφθη Σίμωνι), and in the Acts (i. 3., ix. 17., xiii. 31., xxvi. 16.), and is the phrase usually employed elsewhere for supernatural appearances, as of angels (Luke, i. 11., xxii. 43.), of Moses and Elijah (Matt. xvii. 3.; Mark, ix. 4.; Luke, ix. 31.), or of God (Acts, vii. 3. 26. 30. 35.). In the other Gospels (Mark xvi. 9. 12. 14.; John xxi. 1.) the appearances after the Resurrection are expressed by ἐφάνη and ἐφανερώθη.

The appearance to Peter is nowhere directly mentioned in the Gospels, but is implied in the exclamation of the Apostles on the return of the disciples from Emmaus "The Lord is risen indeed, and hath appeared to Simon" (Luke, xxiv. 34.). The prominence thus given to Peter, agrees with that assigned to him generally in the Gospel narrative. For the name "Cephas," see on ix. 5.

The appearance "to the twelve" would most naturally coincide with the appearance to the ten Apostles, on the evening of the day of the Resurrection, recorded in Luke, xxiv. 36.; John, xx. 19. "The twelve" is merely the expres-

\* For this use of μετὰ ταῦτα in St. John, see John, ii. 12., iii. 22., v. 1., vi. 1., vii. 1. (?), xxi. 1.

ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες\* μένουσιν ἕως ἄρτι, τινὲς

\* πλείους.

sion to designate the college of Apostles, like "duumviri," or "decemviri," in Latin. Judas certainly was absent, and (if it be the same meeting as that in John xx. 19.) Thomas was also.

6. Thus far the appearances would certainly seem to be given in order of time, and so probably throughout, as indicated in the expression, "last of all" (ἔσχατον), in verse 8., although the classical precision of πρῶτον, δεύτερον, ἔτα, κ.τ.λ. is lost in the mere alternation of ἔπειτα and ἔτα.

The only appearance of the Gospel narratives which can be identified with this to the 500, is that to the disciples in Galilee, Matt. xxviii. 16. 17. 18. where from the expression "but some doubted" (οἱ δὲ ἐδίστασαν), it has been sometimes, though doubtfully, argued that there must have been others present besides the eleven Apostles who alone are expressly mentioned. It is remarkable that the number of those believers to whom our Lord is here said to have appeared, should far exceed the sum total of believers (120) mentioned in Acts i. 15., as assembled in Jerusalem after the Ascension. If it were the meeting in Galilee, described in Matt. xxviii. 16., the larger number might perhaps be accounted for by the effect of our Lord's teaching as still

preserved in the scene of His original ministrations. If, as is perhaps implied by the order in which it occurs, it were some meeting at Jerusalem not mentioned in the Gospels, then we must suppose that the numbers were swelled by Galilean or other disciples, not yet dispersed after the course of the passover. For ἐπάνω πεντακοσίοις, ("more than 500") instead of ἐπάνω ἡ, compare πραθῆναι ἐπάνω δηναρίων τριακοσίων, Mark, xiv. 5., so in LXX. Ex. xxx. 14., xxxviii. 26. (ἀπὸ εἰκοσά-τους καὶ ἐπάνω). Chrysostom says, that some in his time took it to be, "in the sky," or "on a hill." ἐφάπαξ may either be: (1.) "once," i. e. "He appeared on one occasion, but on one occasion only, to more than 500;" (2.) "at once," i. e. "He appeared to the whole number, not at different times, but at the same time." The first will agree best with the usual meaning of the word, the second with the context.

οἱ πλείονες. "The majority." μένουσι. "Continue alive." For a similar use of the word μένω, comp. 1 Thess. iv. 17., and John xxi. 22. 23. (the ambiguity of the word having apparently, in this last passage, contributed to the mistaken interpretation of our Lord's words). The survivors are mentioned, evidently as many

δὲ ἐκοιμήθησαν. Ἔπειτα ὠφθῆναι Ἰακώβω, εἶτα τοῖς ἀποστό-

living witnesses of the event which had taken place between twenty and thirty years ago. Why the fact of some having died in the interval should be expressly introduced, is not clear. Possibly he means that, if there were no Resurrection for those who were already dead (compare 1 Thes. iv. 25.), there would then be as it were a special injustice done to those, few as they might be, who had been tantalised by the glimpse of another world in the vision of their risen Lord, without the hope of sharing in it themselves. To them would apply almost literally these words, "Then they also which have *fallen asleep in Christ* have perished" (verse 18.). On the word *ἐκοιμήθησαν* itself, there is no more stress to be laid than in xi. 30.

7. The appearance to James is nowhere mentioned in the Canonical Gospels; but St. Jerome has preserved from the Gospel of the Hebrews the following extract, which evidently relates the same event, whether it be founded on this passage, or on a distinct tradition: "But the Lord, when he had given the linen garment to the servant of the high priest [this apparently alludes in some manner to the story in Mark, xiv. 51.], went to James and appeared to him. For James had sworn that he would not eat bread from that

hour in which he had drunk the cup of the Lord, until he should see Him risen (resurgent) from the dead. 'Bring,' said the Lord, 'a table and bread;' he brought a table and bread, and He blessed it, and broke it, and gave it to James the Just, and said to him, 'My brother, eat thy bread because the Son of man is risen from the dead'" (Hieron. Catal. Scriptor. in Jacob).

The vow of James is founded apparently on our Lord's speech in Matt. xxvi. 29. ("I will not drink of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom"); and may be observed, as agreeing with the ascetic traits ascribed to James in Hegesippus apud Eus. H. E. ii. 23. The story too is remarkable as coinciding with the assertion (John, vii. 5.) that "His brethren believed not in Him." On the other hand, it would be difficult to reconcile the immediateness of the appearance, as implied in this narrative, with the order in which it is here related, not amongst the first, but amongst the last of the appearances; an arrangement which agrees better with the tradition in Eusebius, that the appearance to James was a year after the resurrection, though this again can hardly be rendered consistent with what follows. The same argument also tells against a recent, and not improbable

λοις πᾶσιν. ἔσχατον δὲ πάντων ὡς περὶ τῷ ἱκτρώματι

conjecture\*, that if Cleopas, in Luke, xxiv. 18., is Alphæus, his companion may have been his son James; and that thus the appearance at Emmaus may have been the one here spoken of.

It may be noticed that the only special appearances which are here recorded, are those to the two chief Jewish Apostles, Peter and James, who are also singled out from the rest in Gal. i. 18. 19., ii. 9. 11. 12., and by implication, in 1 Cor. ix. 5., and in this case, each is introduced, as ushering in an appearance to the Apostles collectively. If the opponents of St. Paul in this Chapter were Judaizers, this specification might be accounted for by the natural desire to appeal to their chief authorities. But as this is more than doubtful, it is better to rest it on general grounds, such as might easily be suggested by the actual prominence of these two names.

The appearance "to all the Apostles" may be identified with that in John xx. 26.; in Matt. xxviii. 16.; or in Acts, i. 4., though of the three, the last is most probable.

Whether it be the meeting in Acts i. 4., or not, yet as being the last recorded here, it is important to observe that

neither here, nor anywhere else in this passage, is there any allusion to the Ascension. This agrees with the slight notice of it in the Gospel narratives, and indicates that it was regarded rather as an accompaniment or characteristic of the last appearance to His disciples than as a distinct and separate fact in His history.

The word πᾶσιν is added either:

(1.) To indicate an appearance to the Apostles, not singly but collectively, like ἐφάπαξ in verse 6.

(2.) To mark the contrast of the appearance to James. "First to James, then not only to James, but to all," in which case it would be an argument in favour of the identity of James of Jerusalem with James the son of Alphæus.

The first is most in accordance with the position of the words, which in case the second interpretation were right, would in classical Greek be τοῖς πᾶσιν or τοῖς ἄλλοις ἀποστόλοις. But the order of the sentence, especially as regards the last word, is so frequently disturbed in this Epistle (see on viii. 11.), that on the whole the latter interpretation as best arguing with the sense may be preferred. If it could be shown that the word ἀπό-

\* Donaldson's Jasher, pp. 8—12.

ᾧφθη καμολ. ἰγὰ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὅς

στολοι had a wider signification than the twelve, it might then be taken to mean (with Chrysostom) "all the Apostles," i. e. "not only in the narrow but the wider circle, including the Seventy." But of this there is no proof; and the variation of phrases in St. Paul is so frequent that no stress can be laid on the distinction between τοῖς δώδεκα in verse 5. and τοῖς ἀποστόλοις here.

πάντων probably neuter (as in the reading of most MSS. and editions, πρώτη πάντων τῶν ἐντολῶν in Mark, xii. 29., and compare Thucyd. iv. 52.). τῷ ἐκτρώματι is probably "the untimely offspring," as in Job, iii. 6.; Eccles. vi. 3. (LXX.) the Apostle calling himself so, partly in allusion to the suddenness and abruptness of his conversion, partly to his inferiority to the other Apostles as explained in the next verse, "the least of the apostles, who am not meet to be called an apostle." The word "abortivus" corresponds in Latin, as in the phrase "ut abortivus fuit olim Sisyphus," Hor. Sat. i. 3. 46.; and it was metaphorically applied, much as here, to such senators as were appointed irregularly (Suet. Oct. 35.). The word itself is of Macedonian Greek, and corresponds to the Attic ἀμβλωμα. The article is prefixed, as referring to the general fact of abortions.

Theophylact says that some in his time took it to be "the last child" (ὕστερον γέννημα); a meaning which would suit the contrast equally or better, but can hardly be accepted without more authority.

ᾧφθη καμολ. The word here applied to the appearance of our Lord to St. Paul, is the same as that which used in the allusions to it in the Acts (ix. 17. xxvi. 16.), though not in the direct account of it, and agrees with St. Paul's own expression in ix. 1.: "Have I not seen the Lord Jesus?" (οὐκ . . ἐώρακα;) In both these passages he must refer chiefly, if not exclusively, to the vision on the road to Damascus (Acts, ix. 1.), and it is to be noticed that here, as in many other instances, the account in the Acts understates what the Apostle says of himself. Nothing is there given, except the dazzling light and the voice. Whether, however, it is that the Apostle conceives the whole scene as making up the impression here described, or whether he speaks of some distinct impression not expressed in the narrative in the Acts, it is evident that both here and in ix. 1. he considers himself to be a witness of the Resurrection, and to have seen the Lord, as truly as the other Apostles. That the manner of the appearance, however, was different, is implied

οὐκ εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκ-

both by the words in this passage, "to one born out of due time," and also by the only other direct allusion which his Epistles contain to the fact, in Gal. i. 16., "God was pleased to reveal His Son in me" (ἀποκαλύψαι ἐν ἐμοί), which seems to imply an inward, rather than an outward revelation.

9. The thought of the greatness of the vision awakens in him the thought of his own unworthiness, and therefore, instead of proceeding at once to the result of his mission, he dwells for a moment on the humiliating circumstances which distinguished it from the call of the other Apostles. "I say 'to one born out of due time,' and 'last of all,' for I, whatever may be the case with them (ἐγὼ γάρ), am the least of the Apostles." The ground of this keen self-reproach was the fact, naturally recalled to him by the circumstances of his conversion, that "he had persecuted the Church of God." The expression "persecute" (διώκω), or "persecute the Church of God," seems to be, as it were, appropriated in an especial manner to St. Paul. It is used by himself of this act, in Gal. i. 13. 23.; 1 Tim. i. 13.; and in the Acts, ix. 4. 5., xxvi. 11.; the last passage (ἐδίωκον ἕως καὶ εἰς τὰς ἑξὼ πόλεις) indicating the peculiar appropriateness of

the word in his case, from the original sense of "pursuing," he being in fact the only individual to whom in the New Testament the word is applied. The expression "the Church of God" is used apparently for the sake of greater solemnity, perhaps also to mark more strongly his sense (as in Gal. i. 13.), that the Christian society which he persecuted had superseded the ancient Church in the name of which he persecuted. ἱκανός, "fit," see 2. Cor. iii. 5.

For similar digressions, occasioned by the mention of his mission see Eph. iii. 8. (where we may observe the expression "the least of the apostles" (ἐλάχιστος τῶν ἀποστόλων) carried out into the still stronger expression "less than the least of all the saints" (ἐλαχιστοτέρῳ πάντων τῶν ἁγίων); 1 Tim. i. 12-16., where, as here, there is the allusion to his persecution of the Church, "who before was a blasphemer and persecutor and injurious" (βλάσφημος καὶ διώκτης καὶ ἄδικος) and still more vehement expressions of self-abasement ("sinners, of whom I am chief"). In all these three passages the thought of the contrast between his present and his past life, is naturally connected with the thought of the goodness of God by which this was effected. In this passage the

κλησίαν τοῦ Θεοῦ. <sup>10</sup> χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσύτερον

thought is coloured by the historical character of the whole Epistle. It is not merely as in Eph. iii. 8., that the goodness of God is spoken of, as the great gift which is brought out more strongly by his abasement, nor, as in 1 Tim. i. 12., as the only means by which he could be rescued from his previous state. He here expresses his sense, not only of what he had been, but of what he actually felt himself now to be. "By the grace of God I am what I am." And the force of this is immediately explained by what follows. "And his grace was not in vain; yea, I toiled more abundantly than they all." It is, as it were, a correction of his previous strong expressions; a protest, against the possible misconstruction of his words by those to whom he had previously alluded in the same indirect manner, in ix. 1—5., when there was a question of his right to the Apostleship. "Though I am the least of the Apostles, though I am not fit to bear the name which I bear, though it is but by the goodness of God that I am anything, yet still I *am* what I *am*; it is not for nothing that God's goodness was so wonderfully shown towards me. Although my right to the name of an Apostle may be

doubted, even by myself, yet my exertion has been greater than that of any of the Apostles." Compare the whole passage of 2 Cor. xii. 7—11., closing with the words, "In nothing am I behind the very chiefest Apostles, though I be nothing." "Vain" (*κενή*), i. e. "without fruits," as in 14. and 58.; Phil. ii. 16. οὐκ εἰς κενὸν ἐκοπίασα. It is explained by what follows, his exertions being at once the repayment and the effect of God's favour. ἐκοπίασα, "I toiled," as in Matt. vi. 28.; Acts xx. 35.; Rom. xvi. 6.; Phil. ii. 16.

This thought of self-exaltation is but momentary, and he again returns to the feeling of entire dependence and humiliation from which he had started. "Yet not I, but the grace of God which is with me." For this complete merging, so to speak, of his own personality in the consciousness of a higher power working with and in him, compare Gal. ii. 20., "I live, yet not I, but Christ liveth in me;" and in a bad sense, Rom. vii. 17., "Not I, but sin that dwelleth in me." In this passage, as often elsewhere, he describes this higher power as ἡ χάρις τοῦ Θεοῦ, a word which it is difficult exactly to represent in English. "Grace," from the Latin word "*gratia*," has

αὐτῶν πάντων ἐκοπίασα, οὐχ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ Θεοῦ σὺν\* ἐμοί. <sup>11</sup> εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

\* ἡ σὺν.

acquired a technical sense alien to the meaning of the passage. The exact sense is, "The gracious countenance and free goodness of God, manifesting itself in His gifts;" and hence as in the analogous word ἀγάπη (Love), the meaning fluctuates between the abstract attribute of God, and its concrete exemplifications in the qualities or faculties of the human heart and mind. Such are the shades of meaning which it bears, as thrice repeated here. "By the *undeserved goodness* of God." "The goodness of God (ἡ εἰς ἐμέ, not ἐν ἐμοί) *which extended itself to me.*" "The goodness of God (σὺν ἐμοί) *which toiled with me.*" In this last expression the goodness of God is personified, like Sin, Death, Love. (See on xiii. 4.) "By my side was another Power, sharing in my toils and difficulties. It was the Good Hand of God." Com-

pare Θεοῦ συνεργός, iii. 9.; 2 Cor. vi. 1. This sense is brought out more strongly by the omission of ἡ before σὺν, in B. D<sup>1</sup>. F. G. It occurs in A. E. I. K., but apparently was introduced from not understanding the personification which supplies ἐκοπίασα.

11. He now sums up his whole argument by merging whatever differences there might be between him and the other Apostles in the one fact, which both alike had to announce. "Whether it were I or they," implies again the consciousness of a supposed rivalry between his claims and those of others, and helps to explain the short interruption in verse 10. "So we preach," *i. e.* as has been set forth in verses 3. 4. "Such continues to be our message (κηρύσσομεν), such at your conversion was your belief" (ἐπιστεύσατε).



PARAPHRASE XVI. 1—11.—“*I now have to call to your remembrance, in conclusion, the substance of the glad tidings which I announced to you, and of the mode in which I told it; glad tidings indeed of which you hardly need to be reminded, since you not only received it from me, but have made it the foundation of your lives ever since; and not only have made it the foundation of your lives, but are to be saved by it now and hereafter, if only you hold it fast in your recollection, if your conversion was anything more than a mere transitory impulse. Yes, you must remember it; for it was among the very first things which I told to you, as it was among the very first which I learned myself. It was: That Christ died, for our sins, fulfilling in His death the prophecies concerning One who was to be wounded for our transgressions and bruised for our iniquities and whose soul was to be an offering for sin. That He was laid in the sepulchre, and that out of that sepulchre He has been raised up and lives to die no more, again fulfilling the words in the Psalms, which declare that His soul should not be left in the grave, and that the Holy One should not see corruption. I told you also, as a proof of this, that He appeared to Cephas, chief of the Apostles, and then to the Apostles collectively. Next came the great appearance to more than five hundred believers together, the majority of whom are still living to testify to it, though some few have carried their testimony with them to the grave. Then again came a twofold appearance; this time not to Cephas, but to his great colleague, James, and afterwards, as before, to the Apostles collectively. Last of all, when the roll of Apostles seemed to be com-*

*plete, was the sudden appearance to me; a just delay, a just humiliation for one whose persecution of the congregation of God's people did indeed sink me below the level of the Apostles, and rendered me unworthy even of the name, and makes me feel that I owe all to the undeserved favour of God. A favour indeed which was not bestowed in vain, which has issued in a life of exertion far exceeding that of all the Apostles, from whose number some would wish to exclude me; but yet, after all, an exertion not the result of my own strength, but of this same Favour toiling with me as my constant companion. It is not, however, on any distinction between myself and the other Apostles, on which I would now dwell. I confine myself to the one great fact of which we all alike are the heralds, and which was alike to all of you the foundation of your faith."*

The foregoing Section is remarkable in two points of view:

First. It contains the earliest known specimen of what may be called the Creed of the early Church. In one sense, indeed, it differs from what is properly called a Creed, which was the name applied, not to what new converts were taught, but what they professed on their conversion. Such a profession is naturally to be found only in the Acts of the Apostles; as an impassioned expression of thanksgiving, in Acts, iv. 24—30.; or more frequently as a simple expression of belief, in Acts, viii. 37., where (in some MSS.) the eunuch, in reply to Philip's question, answers, "I believe that Jesus Christ is the Son of God;" and in Acts, xvi. 31., xix. 5., where the same, or nearly the same, is implied of the gaoler at Philippi and of the converts

at Ephesus. But the value of the present passage is, that it gives us a sample of the exact form of the oral teaching of the Apostle. As has been before remarked, it cannot be safely inferred that we have here the whole of what the Apostle means to describe as the foundation of his preaching; partly because of the expression "first of all," partly because, from the nature of the case, he brings forward most prominently what was specially required by the occasion. Still, on the whole, the more formal and solemn introduction of the argument, as in xi. 23. ("I delivered, I received"), and the conciseness of the phrases ("died," "was buried," and the twice-repeated expression "according to the Scriptures"), imply that at least in the third and fourth verses we have to a certain extent the original formula of the Apostle's teaching. And this is confirmed by its similarity to parts of the Creeds of the first three centuries, especially to that which, under the name of the Apostles' Creed, has been generally adopted in the Churches of the West.

Of the details of this primitive formula, enough has been said in the commentary. It is important, besides, to observe its general character. Two points chiefly present themselves, as distinguishing it from later productions of a similar nature: (1.) It is a strictly historical composition. It is what the Apostle himself calls it, not so much a Creed as a "Gospel;" a "Gospel" both in the etymological sense of that word in English as well as in Greek, as a "glad message," and also in the popular sense in which it is applied to the narratives of our Lord's life. It is the announcement, not of a doctrine, or thought, or idea, but of simple matters of fact; of a joyful message, which

its bearer was eager to disclose, and its hearers eager to receive. Dim notions of some great changes coming over the face of the world, vague rumours of some wide movement spreading itself from Palestine, had swept along the western shores of the Mediterranean; and it was in answer to the inquiries thus suggested, that Apostle and Evangelist communicated the "things that they had seen or heard." Thus it was the Apostle's "Gospel," was contained in the brief summary here presented, and such a summary as this became the origin of the "Gospels," and according to the wants of the readers, was expanded into the detailed narratives which still retained the name of "glad tidings," though, strictly speaking, it belonged only to the original announcement of their contents.

(2.) A point of subordinate interest, but still remarkable as belonging solely to the Apostolical age, is the emphatic connexion of the facts announced with the ancient dispensation. Amongst all the forms, some of them of considerable length, which are preserved, of the creeds of the first four centuries, there are only two (that of Tertullian<sup>1</sup> and of Epiphanius<sup>2</sup>; from whom, probably, it was derived in the Nicene Creed), which contain the expressions here twice repeated, "according to the Scriptures," and in those two probably imitated from this place. The point, though minute, is of importance, as helping to bring before us the different aspect which the same events wore to the Apostolical age and to the next generations. If in so compendious an account of his preaching the fundamental facts of the Gospel history, the Apostle thinks it necessary twice over to repeat that they took place in conformity with the ancient prophecies, it is evident that his hearers,

<sup>1</sup> Adv. Prax. c. 2.

<sup>2</sup> II. p. 122.

Gentiles as in this instance they were to a great extent, must have been not only familiar with the Old Testament, but anxious to have their new faith brought into connexion with it. Later ages have delighted in discovering mystical anticipations or argumentative proofs of the New Testament in the Old; but these words, expressing, as they do, the general feeling of the Apostolical writings, carry us back to a time when the events of Christianity required, as it were, not only to be illustrated or confirmed, but to be *justified* by reference to Judaism. We have in them the sign that, in reading this Epistle, although on the shores of Greece, we are still overshadowed by the hills of Palestine; the older covenant still remains in the eye of the world as the one visible institution of Divine origin; the "Scriptures" of the Old Testament are still appealed to with undivided reverence, as the stay of the very writings which were destined so soon to take a place, if not above, at least beside them, with a paramount and independent authority.

Secondly. This passage contains the earliest extant account of the resurrection of Christ. Thirty years at the most, twenty years at the least, had elapsed, that is to say, about the same period as has intervened between this year (1855) and the French Revolution of 1830; and, as the Apostle observes, most of those to whom he appeals as witnesses were still living; and he himself, though not strictly an eye-witness of the *fact* of the resurrection, yet in so far as he describes the vision at his conversion, must be considered as bearing unequivocal testimony to the *belief* in it prevailing at that time. It is not, however, the mere assertion of the general fact which gives especial interest to this passage, but the details of the appearances. The belief in the fact is

sufficiently implied in other Epistles of the same date, and of genuineness equally incontestable; as in Rom. i. 4., iv. 24. 25., v. 10., vi. 4—10., viii. 11. 34. x. 9. xiv. 9.; 2 Cor. iv. 10. 11. 14., v. 15.; Gal. i. 1.; 1 Thess. i. 10., iv. 14. Indeed, it is almost needless to quote particular passages to prove a conviction, which the whole tenor of the Apostle's writings presupposes, and which has hardly ever been doubted. But this Epistle on several occasions not only implies and states general facts, but descends into particular details of the Gospel history. Accordingly, in this passage we have here the account of five appearances after the resurrection, besides the one to himself. The general character of the appearances remarkably agrees with that in the Gospel narratives. They are all spoken of as separate and transient glimpses, rather than a continuous and abiding intercourse. Some of the instances given are certainly identical in both. Such are the appearances to the two collective meetings of the Apostles. The appearances to Peter, to the five hundred, and to James, are distinct from those in the Gospel narrative; and it may be remarked that this variation itself agrees with the discrepancies and obscurities which characterise that portion of the Gospel narrative. The appearance to James in particular, agreeing as it does with the account of a rejected Gospel (that according to the Hebrews), and not with those of the canonical Gospels, indicates an independent source for the Apostle's statement. The appearance to Peter is also to be noticed especially, as an example of an incident to which there is an allusion in the Gospel narrative<sup>1</sup>, which here only receives its

<sup>1</sup> Luke, xxiv. 34.

explanation. The appearance to the five hundred is to be observed as exemplifying with regard to the Apostle's relation, with regard to the Gospel narratives, what is often to be observed with regard to his relation to the Acts; namely, that he, writing nearer the time, makes a fuller statement of the miraculous or wonderful than is to be found in the later accounts; the reverse of what is usually supposed to take place in fictitious narratives.

The result, therefore, on the whole, of the comparison of St. Paul's narrative with that of the Gospels, is :

(1.) That there must already have existed at this time, a belief in the main outline of the Gospel story of the Resurrection, much as we have it now.

(2.) That the Gospel to which his statements, as elsewhere so here, bear the closest resemblance, is that of St. Luke, thus confirming the usual tradition of their connexion.

(3.) That with regard to the Resurrection in particular, there was, besides the four accounts preserved in the Gospels, a fifth, agreeing with them in its general character, but differing from them as much as they differ from each other, and whilst it is earlier in time, giving stronger attestations to the event.

(2.) *The Resurrection of the Dead.*

## XV. 12—34.

<sup>12</sup> εἰ δὲ χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς

In the preceding verses the Apostle had, as it were, carried himself and his readers back to the time when he first came among them, and when they had eagerly embraced the message which he bore of the resurrection of Christ. He had recalled to them the enthusiasm with which they had received it; the steadfastness with which they clung to it; the hopes which it held out to them (παρελάβετε . . . ἐστήκατε . . . σῶζεσθε). He had recalled also the very words in which he had announced it (τῶν λόγων); the successive scenes by which it had been attested; the appearances to Peter and James the greatest of the elder Apostles; the appearances to all the Apostles in a body; the appearance to the whole company of believers, with some of whom they might themselves have conversed; the appearance, lastly, to himself, himself a living proof of the reality of the vision; the vision a certain sign of the reality of his Apostleship. On this one point, amidst their other differences of character and calling, himself

and the other Apostles, himself and his readers, were all agreed. And now what was, or ought to be the result of this agreement? "If the chief announcement concerning Christ be, that He has been raised from the dead (εἰ δὲ χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται), how is it possible, with what face can it be said by any among you, that there is no such thing as a resurrection of the dead?" It is a burst of indignant surprise, which is immediately followed by a rapid exhibition of the irreconcilable character of the two statements. The argument would seem to imply that those who denied the general Resurrection, still admitted the Resurrection of Christ; but this is not quite certain, because in his appeal to the Resurrection of Christ he may be addressing himself, not to the false teachers themselves, but to the Corinthians who might be deluded by them; and the great particularity with which he has enumerated the several witnesses of the Resurrection, may be taken to indicate that there were some who doubted



λέγουσιν ἐν ὑμῖν τινὲς<sup>a</sup> ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν ;  
<sup>13</sup> εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερ-  
 ται· <sup>14</sup> εἰ δὲ χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ  
 κήρυγμα ἡμῶν, κενὴ καὶ<sup>b</sup> ἡ πίστις ὑμῶν· <sup>15</sup> εὐρισκόμεθα δὲ  
 καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ

<sup>a</sup> τινες ἐν ὑμῖν.

<sup>b</sup> κενὴ δὲ καί.

it. However this may be, he assumes its truth here, and uses it as the chief answer to his opponents. The connexion which he endeavours to establish between the denial of the general Resurrection, and the denial of Christ's Resurrection, although it may be coloured, as it certainly is afterwards (20—22.) by his prevailing idea of the identification of Christ and his followers, appears in this instance to rest on the simple argument, that if they denied any such thing as a resurrection, they must deny it in every instance, and therefore in the case of Christ, as well as of the dead generally. To the minds of the deniers the phrase ἀνάστασις νεκρῶν probably conveyed only the notion of the general resurrection, more especially as the usual word for Christ's resurrection is not ἀναστήσαι, but (as throughout this Chapter) ἐγείρειν. Still the denial by implication, and if expressed universally (not ἡ ἀνάστασις τῶν νεκρῶν, but ἀνάστασις νεκρῶν), would exclude in every shape the possibility of a revival from the grave. κενὸν, κενή, may be either: (1.) "fruitless," as in ver. 10.; or, (2.) "ground-

less." The former is the more usual sense. Perhaps both are included: "unmeaning is my preaching, because the Resurrection was its subject; and your faith, because it rested on this preaching." The notion of Christ's higher nature, which might exempt Him from the ordinary law of death, does not here enter into consideration.

15—19. He proceeds to explain these two assertions: the futility of his preaching in 15—16. (εὐρισκόμεθα . . . ἐγήγερται); the futility of their faith in 17—18. (εἰ δὲ . . . ἀπώλοντο).

This arrangement of the argument requires that Lachmann's comma at ὑμῶν should be changed into a colon. First. "Our preaching is unmeaning, because we are then discovered to have borne false testimony of God's acts." They had been specially chosen to be witnesses (μάρτυρες) of this very fact, Acts x. 41., ii. 32., iii. 15., xiii. 31. κατὰ τοῦ Θεοῦ is: either (1.) "with regard to God," with a latent allusion to the sense of "invoking;" or, (2.) "against God," i. e. "imputing to Him, what He has not done." Comp.

τοῦ Θεοῦ, ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ ἤγειρεν εἰ περ ἄρα νεκροὶ οὐκ ἐγείρονται. <sup>16</sup>εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς ἐγήγερται. <sup>17</sup>εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν [ἐστίν], ἔτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν, <sup>18</sup>ἄρα καὶ οἱ κοιμηθέντες ἐν χριστῷ ἀπώλονται. <sup>19</sup>εἰ ἐν

Matt. xxvi. 62., xxvii. 13.; Deut. xix. 15. 16. (LXX.) Comp. for the sense 1 John, i. 10.

17—18. Up to this point, he has been speaking of the effects of the denial of the general Resurrection on the announcement of the Resurrection of Christ (not “if Christ be not risen, there is no resurrection,” but) “if there be no resurrection, then is Christ not risen.” Now, he advances a step further, and after having in 15. 16. shown that by the general resurrection his preaching would be rendered unmeaning, he now in 17. 18. shows that by the consequent denial of the resurrection of Christ, their faith would be rendered unmeaning (*ματαία* = *κενή* in verse 14.), for there would be this twofold result:

(1.) That if Christ be not risen, they would not rise from the death of sin. Compare Rom. vi. 1—11. of which this passage is evidently the germ.

(2.) That if Christ be not risen, those believers who are already dead, would have perished. This last is put as the climax of the whole argument. One of the most harrowing thoughts, as we see from 1 Thess. iv. 13., to the Apo-

stolical Christians, was the fear lest their departed brethren should by a premature death be debarred from that communion with the Lord which they hoped to enjoy; and in itself nothing could be more disheartening and disappointing to the Christian's hope, than to find that Christians had lived and died in vain.

By “those who have fallen asleep in Christ,” the Apostle means “those who have died in communion with Christ”—“the Christian dead” (like “the dead in Christ,” *οἱ νεκροὶ ἐν χριστῷ*. Rev. xiv. 13., so 1 Thess. iv. 14.) Possibly he alludes to those of whom he had spoken in verse 6., as having in an especial manner fallen asleep with Christ before them.

The passage is remarkable: (1.) as exhibiting strongly the connexion in the Apostle's mind between the spiritual and the literal resurrection, of both of which our Lord's resurrection is equally the pledge. Compare Rom. viii. 10. 11. “If Christ be in you, the body is dead because of sin; but *the Spirit* is *life*, because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that

τῇ ζωῇ ταύτῃ ἐν χριστῷ ἡλπιότες ἐσμὲν μόνον\*, ἐλπιότεροι πάντων ἀνθρώπων ἐσμὲν. <sup>20</sup> νυνὶ δὲ χριστὸς ἐγγίγεται ἐκ

\* ἡλπιότες. ἐσμὲν ἐν χριστῷ μόνον.

raised up Christ . . . shall also quicken your mortal bodies." John, iv. 24 — 28. "He that *heareth my word . . . is passed from death unto life. . . .* the dead shall hear the voice of the Son of God: and they that hear shall live . . . all that are in the graves . . . shall come forth, and they that hear shall live." (2.) as exhibiting the same distinction often seen in the Apostle's writings between those who have died before Christ's coming again, and those whom he addresses as possibly intended to witness His coming; the evil results of which he speaks being first such as affect the living, then such as affect those who are (already) dead. Compare xv. 51.; 1 Thess. iv. 15.

ἐκοιμηθήσαν . . . ἀπώλοντο, "when they died . . . they perished entirely;" corresponding in the future world to *ἐστὲ ἐν ταῖς ἀμαρτίαις* in this. "The living will be left in sin, the dead will be left in death, which is the consequence of sin," in opposition to *σώζεσθαι*. Compare 2 Cor. ii. 15.: "In them that are saved, and in them that perish." It is equivalent to the expression of "being in Hades," which (as in Luke xvi. 23.) involved more or less the idea of misery.

19. He still dwells on the

deep sadness of the conclusion to which the denial of the resurrection would bring them. It is difficult to determine whether to be guided in this sentence by the easiest sense, or by the order of the words. If the former, then the word "only" (μόνον) must be connected with *ἐν τῇ ζωῇ ταύτῃ*, and its transposition to the end of the sentence must be regarded as one of the strangenesses of style noticed at viii. 11. But, if the position of the word, and the tense of *ἡλπιότες ἐσμὲν* are any guide, then the word "only" refers to the whole clause, the stress being specially laid on *ἡλπιότες ἐσμὲν*, "if we have nothing but a mere empty hope in Christ which will never be fulfilled." "If we have hoped to the end, and done nothing more than hope." (Comp. Rom. viii. 24. "Hope that is seen is not hope.") This would be confirmed by the objection to laying any stress on *ταύτῃ*. If such had been the case it would be, not *ἐν τῇ ζωῇ ταύτῃ*, but *ἐν ταύτῃ τῇ ζωῇ*: and besides, the distinction which would then be drawn between "this life" and "eternal life" has no foundation in Scripture. "Eternal life" is not a period of time, but a gift of God given to man, either now or hereafter (such *e. g.* is the

νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.\* 21 ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος<sup>b</sup>, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 ὥστε γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ

\* add ἐγένετο.

<sup>b</sup> ὁ θάνατος.

sense of 1 Tim. iv. 8., "The promise of life both now and in the next world," τῆς νῦν καὶ τῆς μελλούσης). The use of ζῶη in any way for a period of existence, is very rare in the New Testament, and occurs only in Luke, xvi. 25. In this place it is perhaps suggested by the contrast with κοιμηθέντες.

ἐλπειώτεροι="more wretched than all who are not Christians." For the force of the expression see on verse 32. It is "We have fallen from the greatest of hopes, which we have purchased at the greatest of costs."

20. From this gloomy thought he breaks off into the joyful contrast, suggested by the fact that, in spite of these speculations, Christ has risen; and that as in His not rising the Christians' hope of immortality would have perished, so in His resurrection the whole human race, of which He is the true representative, rises also (Comp. xii. 12.).

νυνὶ δέ. "But as it is," as the case actually stands. For the idea see Col. i. 18. ἀρχὴ πρωτότοκος ἐκ νεκρῶν.

ἀπαρχή, "the first fruits," or first sheaf, to be followed by the whole harvest (alluding to the first fruits of the passover

in Lev. xxiii. 10. 11., when on the second day of the feast a sheaf of ripe corn was for the first time, offered on the altar, as a consecration of the coming harvest. If there be any such distinct allusion, it may be compared with that to the Paschal feast in v. 6.). Suggested by the period of the year when the Apostle wrote. τῶν κεκοιμημένων is put, instead of τῶν νεκρῶν, to express the Christian dead, of whom the Apostle is chiefly thinking, and to whom alone this expression properly applies.

21. 22. The reason of this connexion between His resurrection and ours is, that He is the representative of the whole human race in this its second creation. Here, as in verse 17, we have the germ of an idea more fully developed in Rom. v. 12. 18. There is also the idea, which in the Gospels appears not as much with regard to the Resurrection as the Judgment, that *man* must in some sense be redeemed, raised, judged, by *man*. Hence the constant expression "the Son of man," applied to Christ. The second part of the argument where "*man*" is individualised in Adam and Christ, explains the first part. "As in the Adam (ἐν τῷ Ἀδὰμ),

χριστῷ πάντες ζωοποιηθήσονται, <sup>23</sup> ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ χριστός, ἔπειτα οἱ τοῦ χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, <sup>24</sup> ἵτα τὸ τέλος, ὅταν παραδίδῃ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ

\* παραδῶ.

so in the Messiah (ἐν τῷ χριστῷ), or Second Man." For the application of the name of "the Second Adam" to the Messiah, see Schöttgen on xv. 47. "All" is to be taken without exception, as in Rom. xi. 32.; the Apostle is not thinking of the fate of the wicked, but of the universal love of God and the universal power of Christ.

ζωοποιηθήσονται must, according to the general use of the word, be taken of resurrection to *life eternal*.

23. What follows is not strictly necessary to the argument; but here, as often (see on iii. 23., xi. 3.), when he speaks of the glory and exaltation of Christ, he enlarges upon it, and carries it up to the highest point whence it loses itself in the glory of God. In all these passages the practical impression intended to be left, seems to be that of a fear, lest the harmony and continuity (so to speak) of the Divine order should in any way be interrupted; lest the soul should halt in its upward flight, at any lower resting-place than the presence of God Himself. It is (if it be allowed to illustrate so sacred a subject from common lite

rature) like the feeling expressed so beautifully in the ascent of the Glendoveer to Mount Calasay in Southey's *Curse of Kehama*.

In order to form a complete image of what is passing before the Apostle's mind, this passage should be taken in connexion with 1 Thess. iv. 13—17.; Rev. xx. xxi. In both there is the same indication, as here, of a first resurrection of the followers of Christ at the moment of His coming; and in Revelation, xx. 13. 14., xxi. 3—4. 22—25., there is the same general description of the overthrow of death, and of the absorption of all power and glory and outward rule, into the immediate presence of God.

The whole resurrection of the human race is represented as one prolonged fact, of which the Resurrection of Christ is the first beginning.

τάγματι, *i. e.* "troop, as in an army," see Jos. B. J. iii. 4. 2.; Plutarch. Oth. p. 1072., (where *τάγμα* as used as synonymous with *λεγιῶν*), as though the scene were presented of troop after troop appearing after their victorious general.

οἱ τοῦ χριστοῦ, *i. e.* "be-

πάσαν ἐξουσίαν καὶ δύναμιν. <sup>25</sup>δεῖ γὰρ αὐτὸν βασιλεῦν, ἄχρις οὗ\* θῆ πάντας τοὺς ἐχθροὺς [αὐτοῦ] ὑπὸ τοὺς πόδας αὐτοῦ. <sup>26</sup>ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. <sup>27</sup>πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ [ὅτι]

\* οὕτως.

lievers," see 1 Thess. iv. 16.; Rev. xx. 5.

24. τὸ τέλος, "the end of the world," see Matt. xxiv. 13.

παράδοι, B. F. G.; or πα-  
ραδιῶ, A. D. E.; παραδῶ, J. K.  
"Whenever the time comes  
for His giving up."

τὴν βασιλείαν, "His reign"  
(see Rev. xx. 5.). The ar-  
ticle is explained by what fol-  
lows.

The especial object of intro-  
ducing in this place the de-  
struction of power and autho-  
rity is for the sake showing that  
Death, the king of the human  
race, will be destroyed in their  
destruction. The general no-  
tion is that, when all the sins  
and evils for the restraint or pun-  
ishment of which power and  
authority exist, shall have been  
pulled down, then all power and  
authority, even that of Christ  
Himself, shall end, and fear of  
"the Lord" shall be swallowed  
up in love of "the Father."

καταργήσῃ, i. e. "Christ," πᾶ-  
σαν ἐξουσίαν, κ.τ.λ. "All power  
of every kind, which intervenes  
between the supreme govern-  
ment of God; of man, of  
Death, and lastly of Himself."

25. δεῖ γὰρ βασιλεῦν. The  
reign of Christ here spoken of  
may be either between the first

resurrection and "the end;"  
or more generally from the time  
of His ascension, in which  
case compare the description  
of its beginning in Eph. i.  
20—22., where many of the  
same expressions recur. "He  
set him at His own right hand  
in the heavenly places, far  
above every principality, and  
power, and might, and domi-  
nion (πᾶσης ἀρχῆς καὶ ἐξουσίας  
καὶ δυνάμεως καὶ κυριότητος),  
and put all things under his  
feet" (πάντα ὑπέταξεν ὑπὸ  
τοὺς πόδας αὐτοῦ).

δεῖ, i. e. according to the  
prophecy in Ps. cx. 1.

θῆ, i. e. Christ as in 24. γάρ,  
a reason for καταργήσῃ.

The connexion of verses 25.  
and 26. seems to be that  
Christ must reign (βασιλεῦν)  
till Death, who is personified  
as being, so to say, the rival  
king (compare Rom. v. 14.;  
Rev. xx. 14.), is destroyed.  
Then, and not till then, will the  
object of Christ's reign be  
fully accomplished. The con-  
text shows that "until" (ἄχρις  
οὗ) marks the limit beyond  
which Christ's reign is not to  
extend.

27. ὅταν δὲ εἴπῃ, i. e. in Ps.  
viii. 6. What is in the first  
instance said of man generally  
is here, as in Heb. ii. 7.; Matt.

πάντα ὑποτέτακται, ὁῦλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ  
τὰ πάντα· <sup>28</sup> ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ]

xxi. 16., applied to the Messiah, as the representative of man. ὑπέταξεν and τοῦ ὑποτάξαντος refer to God.

28. This final subordination of the Son to the Father, is apparently the object of the digression, which closes with it.

"That God may be all in all." This is a most remarkable passage. As expressing what the Apostle looked to as the consummation of the world, it must be regarded as in one sense, the consummation of all his teaching. In almost all later systems of religion and philosophy, there has been an element corresponding to this Apostolic aspiration, a belief that God is, or is to be, everywhere, and in all things. The Apostle's words (ὁ Θεὸς πάντα ἐν πᾶσιν) may almost seem to have given birth to the name literally based on them, though now always used in reproach, "*pan-theism*." It is not necessary here to distinguish the Apostle's statement from the grosser, or the more exclusive forms of this belief to which the name of pantheism is usually applied. It is sufficient to show that the expressions of such a belief in God's universal and all-pervading presence were not thought inconsistent with the reverence for the Divine nature and the sense of human responsibility which runs through all his

writings. Two points seem especially to be intended by the statement in this place: First, this is the most striking instance of the mode in which he endeavours always to carry up the feelings of his readers from Christ to God. It is not that he intends to lower or disparage the Divine union of Christ with the Father, on which he elsewhere enlarges, but that he is anxious to point out that there is a height yet beyond, from which all the blessings of redemption no less than of creation flow. In some later systems of theology it has been customary to represent God as the object of fear; Christ as the object of love; God as the source of justice, Christ as the source of mercy. The Apostle's object here is, if one may so say, directly the reverse: Christ is spoken of as the representative of power, of authority, of control; God is spoken of as the Infinite rest and repose, after the close of that long struggle for which alone power and authority are heeded. The Pagan views of the Divinity never shrunk from multiplying the agencies, the persons, the powers of God; wherever an operation of nature or of man was discernible, there a new deity was imagined, on which the minds of the worshippers might rest

αὐτὸς ὁ υἱὸς ὑποταγέσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα,  
ἵνα ἡ ὁ Θεὸς πάντα \* ἐν πᾶσιν. <sup>29</sup> ἐπεὶ τί ποιήσουσιν οἱ βαπτι-

\* τὰ πάντα.

without ascending higher. It is this feeling which the Apostle throughout combats. Even if in this present world a distinction must be allowed between God, the Invisible Eternal Father, and Christ, the Lord and Ruler of man, the representative to our dull senses of Him who is above and beyond all, he points our thoughts to a time when this distinction will cease, when the reign of all intermediate objects, even of Christ Himself shall cease, and God will fill all the universe (πάντα), and be Himself present in the hearts and minds of all (ἐν πᾶσιν). Secondly, through this representation the Apostle means to bring out, not only the Unity, but the spirituality of the Godhead. It is the expression of the same truth under a different form that appears in Rev. xxi. 22. 23.: "I saw no temple in the city: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." All the outward institutions which had held men together, even the massive framework of Roman society, with its vast array of rule and authority and power — even

the reign of Christ Himself, which holds together the Churches which walk "in the fear of the Lord" (Acts, ix. 31.); — shall cease in that intimate communion of man with God, which is the last and highest hope to which we can look forward.

29. The connexion here is one of the most abrupt to be found in St. Paul's Epistles. Digressions, like that in verses 20—23., are frequent, but they are usually so wound up as to bring the Apostle again to the point from which he digressed. But in this instance he leaves the new topic, just at the moment when he has pursued it, as it were, to the remotest point, and goes back to the general argument as suddenly as if nothing had intervened. The two instances most similar are, v. 9—vi. 8.; 2 Cor. vi. 14—vii. 1. In the former of these, it has been suggested, that the confusion may possibly have arisen from some actual interruption in the writing or the material of the letter; and if it were not for the uncertainty of such a solution, the same might be supposed here; the main argument proceeding continuously from verses 20—29., and the whole intervening passage, 21—28. being analogous to what, in a modern composition, would be called a note.



ζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί

However this may be, the argument is as if it were so. He has said before, "But for the resurrection, we should be the most to be pitied of all men." "Then, if the resurrection has not taken place, as a pledge of the general resurrection which is to come, what will be the meaning of the action of those who are baptized for the dead? what is the meaning of our incurring hourly danger?" (*ἐπεὶ* has a sense similar to that of *οὐ γὰρ ἂν* in classical Greek.)

τί ποιήσουσιν οἱ βαπτιζόμενοι would be more regular if it were *τί ποιήσουσι βαπτιζόμενοι οἱ βαπτ.*; "what will then be their object in being baptized?" like *τί ποιεῖτε κλαίοντες*, Acts, xxi. 13. There are, however, instances of its being put absolutely, as here, *τί ποιούμεν*, in John, xi. 47., "What is the meaning of doing as we do?"

Such is the general sense of the passage. The interpretation of the particular words "baptized for the dead" (*οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν*) is one of the most obscure in the Epistles.

Their natural signification undoubtedly is, "Those who are baptized vicariously for the dead," and this meaning is strongly confirmed by finding that there were some sects in the first three centuries, one

at least of which extends back to the Apostolical age, who had this practice. Tertullian (in whom we find the earliest mention of it\*) and Chrysostom speak of it as existing amongst the Marcionites, who flourished chiefly A. D. 130—150; and Epiphanius says, in his chapter on the Corinthians, that there was "an uncertain tradition handed down, that it was also to be found amongst some heretics in Asia, especially in Galatia, in the times of the Apostles." From all the three accounts it is clear that this passage was appealed to in support of the practice. From Chrysostom we learn (accompanied by an apology for convulsing his audience with laughter at the account of a ceremony so ridiculous) that "after a catechumen was dead" (implying that it was chiefly in such cases that it took place), "they hid a living man under the bed of the deceased; then coming to the dead man they spoke to him, and asked him whether he would receive baptism; and he making no answer, the other replied in his stead, and so they baptized the living for the dead."† From Epiphanius we learn that their object in so doing was "lest in the resurrection the dead should be punished for want

\* Tert. adv. Marcion. v. 10.; Res Carn. cap. 48.

† Chrysost. Hom. 40. in 1 Cor. xv.

καὶ βαπτίζονται ὑπὲρ αὐτῶν<sup>a</sup>; <sup>80</sup> τί καὶ ἡμεῖς κινδυνεύομεν

<sup>a</sup> ὑπὲρ τῶν νεκρῶν;

of baptism, and not subjected to the powers that made the world,"\* to which must be added the opinion of Hilary (Ambrosiaster) that it was done "in the case of unexpected death, in the fear lest the dead should either not rise at all, or rise to evil." It is remarkable that, in spite of these testimonies to the existence of the practice, every ancient writer (with the exception of the one last quoted) repudiates the notion of any allusion to it in this place; evidently from the fear of seeing any Apostolic sanction bestowed on a custom which seemed to them superstitious; and the same feeling has in modern times dictated many methods of escaping from the difficulty. It is not to be denied that the passage, as thus explained, stands alone in the New Testament. Yet there are considerations which mitigate its strangeness. In the first place, St. Paul's mode of speech and action abounds in instances, if not of the *argumentum ad hominem*, at least of accommodation to the feelings and opinions of those addressed, without any expression of condemnation on his part. Such, for example, is his frequent adoption of reasonings founded on the allegorical interpretation of the Old Testament, in which, indeed, the Apostle may, to a

certain extent, have shared himself, but which in some cases he uses evidently as being the arguments acknowledged by his readers. See especially the allegory of Hagar and Sarah, in Gal. iv. 21—31., which opens with the words "Tell me ye that desire to be under the law, do ye not hear the law?" Such, again, is the speech at Athens, Acts, xvii. 23., where it is not necessary to suppose that St. Paul actually believed the Unknown God of the Athenians to be the true God (which, as is well known, would involve considerable historical difficulties), but only that he availed himself of the opportunity of the inscription on their altar to introduce the truth amongst them. Such, again, were his own accommodations to Jewish practices, of vows, observances, of feasts, &c., as recorded in Acts, xvii. 18. 21., xxi. 26., which we cannot, consistently with Gal. iv. 10., suppose that he really valued, but which he probably adopted in conformity with the principle laid down in 1 Cor. ix. 22., "*I am made all things to all men.*"

And, if it be said that the practice here alluded to was so grossly superstitious that we cannot conceive the Apostle even alluding to it without indignantly repudiating it; if

\* Epiph. Hær. 28. 6.

παῖσαν ὥραν; <sup>31</sup> καθ' ἡμέραν ἀποθνήσκω, νητὴν ὑμετέραν

even Chrysostom, three centuries later, could not speak of it (as he says himself) without "bursts of laughter," we must consider for a moment the probable circumstances of the case.

Even if we take it at its worst, it is not really more extravagant than the practice of administering the Eucharist to infants, and of placing the Eucharistical elements in the mouths or in the hands of the dead, both of which prevailed very generally, and the first without condemnation in the third and fourth centuries; or again, than the practice of the baptism of inanimate objects, such as bells, which in the middle ages took place, not merely as a symbolical ceremony, but as a real act of devotion. It is also said that there was a practice amongst the Jews, that in case any one died in a state of ceremonial uncleanness, which would have required his own ablution, some one else then received the ablution for him.\*

But there is, in truth, a somewhat higher point of view, from which it might have been regarded. There was then, as always, the natural longing of the survivors to complete the work which untimely death had broken off; and in that early age, when the self-devotion of a Christian's life was concentrated in the one act of

baptism, it might have seemed fitting that where the conversion either had not been completed, or had not taken place (for there is nothing in the passage which necessarily confines it to the case of catechumens), the friends of the dead should step, as it were, into his place, and in his name themselves undertake the dangers and responsibilities of baptism, so that after all the good work would not have been cut off by death, but would continue, in the words of the Apostle, "confirmed to the end, blameless in the day of Jesus Christ" (i. 10.). Of course, even when stated in the mildest form, the practice has enough of superstition to make us rejoice that it never has taken root in the Church. But the endeavour to assume a vicarious responsibility in baptism is the same as afterwards appeared in the institution of sponsors; and the striving to repair the shortcomings of the departed is the same which, in regard to the other sacrament, still prevails through a large part of Christendom, in the institution of masses for the dead. In the Apostolical age, too, these feelings would be rendered more natural, by the belief in the near approach of the coming of the Son of man, when the living might expect, as it were, to prepare the way for the dead whom

\* See Bab. Moed. Caton. fol. 27. 2. in Lightfoot.

καύχησιν, ἀδελφοί\*, ἣν ἔχω ἐν χρίστῳ Ἰησοῦ τῷ κυρίῳ

\* om. ἀδελφοί.

they personified; and the whole practice would appear less extravagant, and the allusion to it more conformable to the general context, if we could suppose, as seems rather implied in the words, that those who were thus baptized for the dead, had not been themselves baptized before, but now for the first time from a mixed feeling of love for the dead and devotion to Christ, entered upon the hardships of a Christian's life. Such a feeling and practice we can easily imagine to have existed, even amongst those whose faith in the general resurrection had either been obscured or shaken; an inconsistency indeed, but such as is often found in moments of great enthusiasm, or characters exposed to counter-influences; and such as the Apostle might naturally have laid hold of, as in the above mentioned instance in the speech at Athens, to enforce his own argument.

And finally, though the Church of Corinth was subject to the Apostle's authority; yet it appears by numerous passages both to have claimed and to have received from him so much independence as to make it by no means a matter of course, that he should feel called to reform all their practices; and it should be observed that the words convey of themselves, not indeed a reproof, but a distinc-

tion between his own practice and that to which he alludes. τῶν νεκρῶν implies (not the dead generally, but) a particular class of the dead: and ἡμεῖς, in the next clause, implies that the Apostle has been speaking just before of others distinct from himself.

On the whole, therefore, this explanation of the passage may be safely accepted: (1.) As exhibiting a curious relic of primitive superstition, which, after having, as the words imply, prevailed generally in the Apostolical Church, gradually dwindled away till it was only to be found in some obscure sects, where it lost its original significance. (2.) As containing an example of the Apostle's mode of dealing with a practice with which he could have had no real sympathy; not condemning or ridiculing it, but appealing to it as an expression, although distorted, of their better feelings.

The other interpretations are: (1.) "What shall they gain who are baptized *for the removal of their dead works?*" (2.) "What shall they gain who are baptized *for the hope of the resurrection of the dead?*" (Chrys.) (3.) "What shall they gain who are baptized *into the death of Christ?*" (4.) "What shall they gain who are *afflicted* (compare Luke, xii. 50.; Mark, x. 38.) *for the hope of the resurrection of the*

ἡμῶν. <sup>82</sup>εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι

dead." (5.) "What shall they gain who are baptized at the moment of death, *with a view to their state when dead?*" (alluding to the practice of death-bed baptisms). (6.) "What shall they gain who are baptized into the *place of the dead martyrs?*" (7.) "What shall they gain who are baptized into the *name of the dead* (John and Christ)?" (8.) "What shall they gain who are baptized *in order to convert those who are dead in sin?*" (9.) "What shall they gain who are baptized *only to die?*" (10.) "What shall they gain who are baptized *over the graves of the dead?*" (*i. e.* martyrs, &c.) (11.) "What shall they gain who are baptized when dying, *as a sign that their dead bodies shall be raised?*" (12.) What shall they gain who are baptized *for the good of the Christian dead?*" *i. e.* to hasten the day of the resurrection by accomplishing the number of the elect. All these explanations require so much to be altered or supplied in the Greek, that it is hardly worth while considering which is the best or worst. If any choice is to be made, it must be by their more or less accordance with the context.

30. τί καὶ ἡμεῖς, κ. τ. λ. Compare the similar expression in Cic. Tusc. i. 15.: "Nescio quomodo inhæret in mentibus quasi sæculorum quoddam au-

gurium futurorum; quo quidem dempto, quis tam esset amens qui semper in laboribus et periculis viveret?" ἡμεῖς, "the Apostles," as in iv. 9., but chiefly himself, as in 2 Cor. xi. 24—28. καὶ may refer merely to the continuation of the argument, but has more force, if (according to the above interpretation) "the baptism for the dead" is supposed to involve those who undertake it in real dangers and cares. "I die daily;" compare 2 Cor. iv. 10., "Always carrying about the dying of the Lord Jesus in our body."

31. νῆ τὴν ὑμετέραν καύχησιν. This contains two peculiarities: (1.) The adjuration by his boasting, as of the thing most dear to him. Compare Lachmann's conjecture, ix. 15., νῆ τὸ καύχημά μου, as if this was his favourite oath. (2.) ὑμετέραν for περὶ ὑμῶν, *i. e.* "by my boast of your excellences," as in ix. 2.; 2 Cor. iii. 1. Compare Thucyd. i. 33., φόβῳ τῷ ὑμετέρῳ. Rom. xi. 31., τῷ ὑμετέρῳ ἐλέει. This, however, is very harsh, and the reading of A. ἡμετέραν would be preferable, but that it seems like a correction. ἐν χρ. Ἰησοῦ. "In Christ Jesus." These words are, strictly speaking, taken with ἔχω, but they also refer to the whole sentence. See on viii. 11.

32. κατὰ ἄνθρωπον may be either: (1.) "After the lan-

τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν·

guage of men," i. e. "metaphorically," as possibly in Rom. iii. 5., vi. 19.; Gal. iii. 15. But in that case λαλῶ or λεγῶ would be required; and besides, there is no contrast here between things Divine and things human, as in the three passages above quoted. (2.) "With only human hopes," partly as in ix 8., so that the whole stress of the sentence is laid upon it; i. e. "without the hope of immortality," "as far as man could see."

ἐθνηριομάχησα, "I fought with beasts." It is difficult to determine whether this is literal:

(I.) Against its being literal, is: (1.) The improbability of such a punishment for Paul as a Roman citizen, or of his escaping from it, had he been exposed to it. (2.) The omission of it in Acts, xix. 9—41. (when, if at all, it must have taken place), and what is of more importance, in 2 Cor. xi. 24—28., where so remarkable a danger could hardly have been passed over. (3.) The fact that the tumult of Acts, xix. 29—41., took place (not in the Roman *amphitheatre*, but in) the Greek *theatre*, where such exhibitions were not usual. (4.) The undoubted use of such words metaphorically, from the familiarity of the image of the gladiatorial combats, as in iv. 9., a "spectacle to angels and men," appointed

last (ἐπιθανατίους, ὅτι θάπτρον). 1 Timothy, iv. 17.: "That I may be saved from the mouth of the lion." Compare with this the announcement to Herod Agrippa of Caligula's decease, "the lion is dead." The exact phrase occurs also in other authors, as in Pompey's speech in Appian, Bell. Civ. p. 273. οἷοις θηρίοις μαχόμεθα, and still more precisely (unless it be taken from this passage) Ign. Rom. c. 5.: ἀπὸ Εὐρίας μέχρι Ῥώμης θηριομαχῶ διὰ γῆς καὶ θαλάσσης, alluding to the guard of soldiers whom he proceeds to call "the leopards."

(II.) On the other hand, it must be observed: (1.) That such a metaphor is more natural in Ignatius, as he is speaking in that very chapter, of the wild beasts which await him in the amphitheatre. (2.) That the "Asiarchs" (who are mentioned in Acts, xix. 31., as present at the tumult of Demetrius, though restraining it) appear from the account of Polycarp's martyrdom (Eus. H. E. iv. 15.) to have had the charge of the wild beasts. (3.) That, although there are no remains of an amphitheatre at Ephesus, yet that traces of a stadium are to be seen; and in the case of Polycarp wild beasts were used in the stadium at Smyrna. (4.) That ἐν Ἐφέσῳ seems a forced expression, if the allusion is merely to opponents generally.

αὔριον γὰρ ἀποθνήσκομεν. <sup>83</sup> μὴ πλανᾶσθε. φθέρουσιν ἡθὴ  
 χρήσθ' ὁμιλίας κακαί. <sup>84</sup> ἐκνήψατε δικαίως, καὶ μὴ ἀμαρτα-

\* See note.

Perhaps, however, on the whole, the metaphor is most likely. And this last objection may be obviated in some degree if we could suppose that the Apostle had in his mind the speech of Heraclitus, in which he called the Ephesians by this very name of "beasts" (*θήρια*). It would be in accordance with the vein of classical quotation which he has here opened.

If it be a general opposition to which he alludes, or indeed in any case, it must be the same danger that he speaks of in Rom. xvi. 4. (?); 2 Cor. i. 8.; Acts, xx. 19.

The legend of his battle with wild beasts (Niceph. H. E. ii. 25.) was probably founded on this passage.

32. εἰ νεκροὶ οὐκ ἐγείρονται, especially if the second interpretation of κατὰ ἄνθρωπον be right, is best joined with the following. "Let us eat," &c. is taken from Isaiah, xxii. 13. (LXX.), but probably meant to allude to the Gentile forms of Epicureanism according to the numerous quotations in Wetstein, and of which Horace is the well known representative.

33. He checks himself, as it were, in this half-ironical strain, and solemnly warns them against the heathen contaminations by which they

were surrounded; though still drawing his imagery and language from the heathen world. "Be not deceived." The common formula of warning against sensual sins, see vi. 9.

φθέρουσιν ἡθὴ χρήσθ' ὁμιλίας κακαί. This Iambic verse is quoted from the Thais of Menander (see Menand. Fragm. Meineke, p. 75.), although Clem. Alex. (Strom. i. 14. 59.) calls it a *tragic* Iambic; and Socrates (H. E. iii. 16.) quotes it as proving that St. Paul read Euripides. It is remarkable as showing an acquaintance of the Apostle with heathen literature, and, to a certain extent, his sanction of it. Besides this, there is the quotation from Aratus in Acts, xvii. 28., and Epimenides in Tit. i. 12. Menander (who died about B. C. 290.) was famous for "the elegance with which he threw into the form of single verses or short sentences the maxims of that practical wisdom in the affairs of common life, which forms so important a feature in the new comedy. Various Anthologies of such sentences were compiled by the ancient grammarians from Menander's works, of which there is still extant a very interesting specimen, in the collection of several hundred lines (778 in Meineke's edition), under the

νῆτε· ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν. πρὸς ἐντροπὴν ὑμῶν λαλῶ.<sup>a</sup>

<sup>a</sup> λέγω.

name of Γνώμαι μονόστιχοι." (Smith's Dict. of Classical Biography, p. 1033.)

The maxim is aimed against the seductive effect of evil arguments, a language such as that which he has just quoted, and each word is emphatic.—"Character (ἥθη) may be undermined by talk (ὁμιλαί): Honesty (χρήστα) may be undermined by roguery (κακαί)." ὁμιλία in the New Testament only occurs here: but ὁμιλεῖν, "to talk," in Luke, xxiv. 14. 15.; Acts, xx. 11., xxiv. 26.

The form χρήστα, which occurs in A.B.D.E.F.G.J.K. and all the Versions, seems to show that it had lost its character as a verse, and become a proverb. The reading χρῆσθ', although retained from the Received Text by Lachmann, has no authority, and is probably an alteration to suit the metre.

34. ἐκνήψατε δικαίως. Alluding still to the revelry and evil conversations, in verses 32. 33., he says: "Wake up from your drunken orgies." For this sense of ἐκνήψω see Gen. ix. 24.; 1 Sam. xxv. 37.; Joel, i. 5. (LXX.); 2 Tim. ii. 20., "Wake up to a consciousness of duty." For this sense of δικαίως = ὥστε δικαίους εἶναι, see the annotations on ἀπίστως in Thucyd. i. 21. καὶ μὴ ἀμαρτάνετε seems to have a double sense, first, as merely explaining δικαίως, but secondly, as expressing that this waking was to be a true wakefulness, a knowledge, a light; not like the boasted knowledge of the false teachers, but one without sin. (Compare Eph. iv. 25.) Hence the expression ἀγνωσίαν γὰρ, κ.τ.λ. "Some," i. e. the same as in verse 12. "I speak to your shame" (as in vi. 5.).



PARAPHRASE XV. 12—34.—*“If, then, you all acknowledge that the revival of Christ from the grave is the one great subject of our message concerning Him, how can there be found any of your number so inconsistent as to deny a resurrection from death? If there be no such thing as resurrection from death, then even the revival of Christ has not taken place; and of this the consequence would be, that our message and your faith would be alike unmeaning: Our message, because we are then convicted, not only of falsehood, but almost of sacrilege, in having ascribed to God, in the revival of Christ, an act which, if there be no resurrection, is impossible: Your faith, because, if Christ was never revived from the grave, then the pledge of your revival from the death of sin is lost; you, who are still alive, are still under the dominion of sin; those who have already died in the hope of sharing His life are lost and perished. With a prospect like this, with a hope in Christ which belonged only to this life, and which will never be realised, no human lot could be more pitiable than ours. But this is not so; Christ has been revived from the grave, and that not for Himself only, but as the first of the long succession of those who have fallen asleep in death. Death prevailed in the world through man; as we read, that it was in the person of the first man, Adam, that the sentence of death was pronounced on all. In like manner, through man also is to be the resurrection from death, inasmuch as it is in the person of the Second Man, the anointed Messiah, that the pledge is given of future life to all. None shall be excluded; all shall rise; all shall be delivered from the power of death. First, is*

*Christ Himself ; then, His true followers at the moment of His return. Then will be the end of all things, when our relations to Christ shall be lost in our relations to Him who is supreme above all. But that end shall not be, till Christ has put down every power, however mighty, which now sways the destinies of the world. He shall continue His reign till, in the words of the Psalm, ‘ all enemies shall be subdued under his feet ;’ all enemies, and amongst them the last and greatest, Death himself. Yet we must not forget, that, greatly as Christ is exalted as the Lord who sits on the right hand of God, as the Son of man who is crowned with glory and honour, there is yet a higher sphere beyond ; and that, when His work is over, He Himself will retire from the victorious contest, and God shall be the One pervading principle of the universe. Such is the full length of the vista which is opened to us by the revival of Christ ; else, indeed, we should be, as I said before, objects of the deepest commiseration ; all our strongest feelings, all our most active labours, would be without an object. What would then be the meaning of those who, in their affection for their departed friends, are baptized for them, and for them undergo the responsibilities and hardships of a Christian’s life ? What would be the meaning, in our own case, of our hourly exposure to danger and death ? It is no exaggeration. I protest to you, by that which is dearest to me in the world,—my pride in you my converts which I have in Him in whose name I suffer,—I protest to you, that I am daily on the verge of the grave. And, to take the most recent instance, if it had only been with human hopes and fears that I fought the other day at Ephesus as if with wild beasts in the amphitheatre, what would have been my gain ? No : if there be no resurrection, we must speak in the language, not of those high spirits who, even in the heathen world, despised all*

*danger in the hope of immortality, but rather of those Epicurean sensualists, whose very words have been anticipated by the prophet Isaiah : ‘ Let us eat and drink, for to-morrow we die.’ Be not deceived by the sensual arguments, which really prompt this denial of the resurrection. Even the heathen proverb warns you that good characters are not proof against the contamination of evil words. Wake from your drunken revelry to a sense of duty ; for there are those among you who know nothing of God and His power. To your shame be it spoken.”*

---

THE preceding argument is the earliest and greatest instance of the Christian argument for a future life. It is to the New Testament what the *Phædo* of Plato, and the *Tusculan Disputations* of Cicero are to the heathen philosophy. The belief in a future life is elsewhere urged, assumed, implied ; but it is here alone expressly and elaborately defended. It becomes, therefore, a matter of extraordinary interest to trace the new elements which the Apostle is enabled to bring to bear on a belief which was not itself new to his Greek converts, which to him individually as a Pharisee had been long familiar before his conversion ; but which, nevertheless, is here asserted on grounds which, both to Gentile and to Pharisee, were alike unknown before.

The whole argument, though branching out in various forms, resolves itself really into one fact ; viz., the *resurrection* (or, as the Apostle here calls it, the *revival*) of *Christ*. For, first, the general belief in this fact is appealed to, as justifying the possibility of a belief in a general resurrection : “ If the dead are not raised, then is Christ not raised.” One instance of a victory over death is enough to prove that it is not intrinsically absurd. And, secondly, it is an instance which proves

not only the possibility, but the necessity of such an issue for the human race: "Christ is the first fruits of the dead." He, the Messiah, opens a new era in the history of the world; He goes before, and all others necessarily follow. And thirdly, on the belief in Christ and on Christ's resurrection, the Christian has staked everything. If it is to lead to nothing further than this storm and tumult and strife, in which an Apostle's life is of necessity passed, then the greatest hopes that ever were raised, will be disappointed; the greatest energies that ever were exerted, will have been employed in vain.

Such is the substance of the argument when divested of its peculiar form and of its digressions. Philosophical arguments there are none, but what Cicero had already stated<sup>1</sup>, when he argued that, but for the instinct of immortality, no one would be so mad as to spend his life in toils and dangers. Religious arguments there are none, but what in outward form may be found in Rabbinical treatises<sup>2</sup>, which expressed the belief that the Messiah would come at the end of all things, and that God would then swallow up Death. But there is a life and force breathed through them all, which makes us feel that, whereas they were before like the dry bones of the prophet, they now "live, and stand on their feet, an exceeding great army." The Apostle's argument is in fact, though not in form, the same as that of our Lord to the Sadducees: "God is not a God of the dead, but of the living." "If He called Himself the God of Abraham, Isaac, and Jacob, then those whom He brought into so close a connexion with Himself must partake of His life." So here St. Paul argues that so great an event as the resurrection of Christ cannot end in nothing; the faith which has been built upon it, the converts that

<sup>1</sup> Tusc. Disp. i. 15.

<sup>2</sup> See Wetstein on xv. 24. 54.

have been won by it, the hopes that have been raised upon it, the new epoch that has been begun with it, must extend beyond the grave, even to the utmost limits of human imagination. It is not as if he said, "We are miserable now, and therefore must be compensated by a reward hereafter;" but it is, "We shall be miserable *now*, *if* our faith is not a reality, but a delusion; and it will be a delusion, unless our life reaches into the next world, as Christ's life has reached." It is not as if he said, "The Messiah is to come; and then, in order to fill up His glory and show his power, the dead shall rise;" but it is, "The Messiah *has* come; already in this life is the beginning of another; the succession of resurrections is now opened, which shall not be closed till all be completed "

If this be so, it is evident that here, as in almost all the Apostolical teaching, the whole strength and impulse of the argument is derived from the fervour with which the Apostle embraced the thought of Christ's appearance and work on earth. As logical or rhetorical arguments, his reasonings may be such as were already in existence, or such as may appear to us inconclusive; but as consequences from the acknowledgment of the grandeur (if one may so say) of the event which had transfixed and absorbed his whole imagination and being, they are irresistible. They may fail of themselves in persuading us of a future state, but they cannot fail in persuading us of his intense conviction of the reality of Christ's resurrection; and not only of its reality, but of its supreme importance as a turning point in the destinies of the human race. And in proportion as this is impressed upon ourselves, in that proportion will our belief in a future state be as unshaken as his; and this Chapter be used as it always has been used, for the consolation and hope of all mourners.

(3.) *The Mode of the Resurrection of the Dead.*

XV. 35—58.

<sup>35</sup> Ἀλλ' ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί; ποῖω δὲ σώματι ἔρχονται; <sup>36</sup> ἄφρων\*, σὺ δὲ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ. <sup>37</sup> καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον

\* ἄφρον.

35. The Resurrection itself having been thus proved, the Apostle proceeds to answer objections, or at least questions, which arise out of it. It does not appear with certainty from this passage, whether the Apostle is here answering the deniers of the resurrection generally, or over-scrupulous inquirers amongst those who believed in it. The words, as well as the general context, will admit of either supposition. The difficulty, from whatever quarter it came, arose from the too literal and material conception of the resurrection; and the Apostle answers it by pointing out the greatness of the change necessarily effected by death, and the consequent impossibility of transferring our notions of this life to that which is to come. It must, therefore, be borne in mind, that what the Apostle is endeavouring to establish is not the *identity*, but the *change* of existence, not "the resurrection of the body" (a phrase which never occurs in the New Testament), but "the resurrection" simply.

ἐγείρονται . . . ἔρχονται, "are to be raised," . . . "are to come." See on verse 15.

σώματι. Here, as elsewhere through this passage, the sense would be better conveyed to modern notions by translating this word not "body," but "organisation," or "framework."

36—38. The first analogy used by the Apostle is that of corn, which is an instance, not merely of existence being preserved in spite of change, but of change being absolutely necessary for its perfection. Comp. John, xii. 29.

36. ἄφρων, "Fool!" This expression, as elsewhere in the New Testament (see especially Luke, xi. 40., xii. 20.), indicates, perhaps, a stronger moral condemnation than would be pronounced on a mere scrupulous inquirer, and is in favour, therefore, of taking the harsher view of these objectors.

σὺ. "Thou" is emphatic here, as if saying, "Learn by thine own experience;"—"the very seed which thou thyself sowest;" "even in the case of ordinary human sowing."

σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν.<sup>38</sup> ὁ δὲ Θεὸς δίδωσιν αὐτῷ<sup>a</sup> σῶμα καθὼς ἠθέλησιν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον<sup>b</sup> σῶμα.<sup>39</sup> οὐ πᾶσα σὰρξ ἡ αὐτὴ σαρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων<sup>c</sup>, ἄλλη δὲ σὰρξ κτηνῶν ἄλλη δὲ σὰρξ<sup>d</sup> πτηνῶν, ἄλλη δὲ ἰχθύων.<sup>e</sup> <sup>40</sup> καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα<sup>f</sup> μὲν τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.<sup>41</sup> ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-

<sup>a</sup> αὐτῷ δίδωσιν.<sup>b</sup> τὸ ἴδιον.<sup>c</sup> σὰρξ ἀνθρ.<sup>d</sup> σὰρξ om.<sup>e</sup> ἰχθύων, ἄλλη δὲ πτηνῶν.<sup>f</sup> Here ends the hiatus in C. which began XIII. 8.

37. εἰ τύχοι, "perhaps," see xiv. 10. τῶν λοιπῶν, i. e. σπερμάτων.

ἠθέλησεν, "as He willed," seems to refer back to the original act of creation, and thus to imply, by the antithesis between the past and present tenses, the notion, that the *present operations* of nature are the consequence of one original law. The general idea is, "not at random, but by a Divine law."

38. ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα. Comp. Gen. i. 11.

The second analogy is suggested by the last words of the preceding one. As each seed has its own peculiar type, so each order of creation has its separate composition or organisation; and hence, from the endless variety of organisations in things seen, he argues the possibility of a new organisation yet to be disclosed hereafter. The spirit of the answer is like that of our Lord to the Sadducees, "who erred, not knowing the scriptures, nor the power of God." Matt. xxii. 29.

39. οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ. "No flesh is the same flesh." As, οὐ δικαιωθήσεται πᾶσα σὰρξ, Rom. iii. 20.

κτηνῶν, "quadrupeds;" properly, "beasts of burden."

40. σώματα ἐπουράνια. In the first instance he means the angels; with the "glory" (δόξα) of the light, which is described as attending their appearance. Compare Matt. xxviii. 3.; Acts, xii. 7. But he passes insensibly to the wider sense which includes the stars, according to the modern phrase "heavenly bodies," which is probably derived from this passage. Galen (in a long passage quoted by Wetstein from De Usu Part. 17. 6.) contrasts τὰ ἄνω σώματα (expressly meaning thereby the sun, moon, and stars) with τὰ γήινα σώματα. And the word "glory" especially leads him to dwell on this new analogy, as illustrated by the variety of the celestial phenomena themselves.

41. "For one star differeth from another star in glory," is

ρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. <sup>42</sup> οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· <sup>43</sup> σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· <sup>44</sup> σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. εἰ\* ἔστιν σῶμα ψυχικόν, ἔστιν καὶ<sup>b</sup> πνευματικόν. <sup>45</sup> οὕτως καὶ γέγραπται Ἐγέ-

\* εἰ om.

<sup>b</sup> καὶ ἔστιν σῶμα.

the reason for a suppressed sentence, suggested by the plural number of the word "stars." "I say *stars*; for even in them there is a difference." The object of the clause is (not to indicate a difference between the conditions of the blessed but) merely to give a new instance of the endless subdivision of variety in this world.

42. He now applies these analogies to the resurrection. There is no word which can be precisely selected as the nominative to σπείρεται. . . . ἐγείρεται. The sense requires σῶμα; the construction, ἡ ἀνάστασις. This indeterminate meaning is best rendered "There is a sowing," "there is a raising." Throughout this parallel, the image of the verb is taken from the seed; the image of the substantives is taken from the variety of visible organisations. Compare the whole passage, with 2 Cor. v. 1. 2.; especially with Phil. iii. 21.: "Who shall change *our vile body* (τὸ σῶμα τῆς ταπεινότητος ἡμῶν) into the likeness of His glorious body (τῷ σώματι τῆς δόξης αὐτοῦ).

44. "A natural body" (σῶμα ψυχικόν) is, as the name im-

plies (not simply the dead corpse, but) "a body animated by the principle of animal life;" according to the threefold division of human nature taken by St. Paul, partly from the Aristotelian phraseology, partly from the new ideas of Christianity. See 1 Thessa. v. 23. The expression here is introduced to explain the contrast with the "spiritual body" (σῶμα πνευματικόν), or "the organisation which is animated by the Divine life breathed into it by the Spirit of God." εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. He argues that, if there is a lower stage, there will also be a higher stage. εἰ is in A. B. C. D<sup>1</sup>.; om. in D<sup>3</sup>. E. J. K.

45. The contrast is suggested and confirmed by the words of Gen. ii. 7., from which as given in the LXX., this passage is taken literally, with the addition of the words ὁ πρῶτος and Ἀδάμ. The passage is quoted not so much for its own sake, as for the implied contrast, which, to the Apostle's mind, followed at once from the assumption already existing in the Rabbinical views of the Messiah, that Christ was the Second Adam.



νετο ὁ πρῶτος [ἄνθρωπος] Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. <sup>46</sup> ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευ-

"The last Adam is the "Messiah." (Nevi Schalom. ix. 9. Schöttgen ad l.) The contrast between the "quicken- ing spirit" (πνεῦμα ζωοποιοῦν) of the Second Adam, and the "living soul" (ψυχὴ ζῶσα) of the first, may have been suggested by the Rabbinical distinction drawn between the words in Gen. ii. 7.: "The Lord breathed into Adam the breath of life" (πνέον ζῶης), and "he became a living soul" (ψυχὴ ζῶσα); as though the first were a higher life im- parted to man from above, and the second a lower animal life which he acquired by his fall. "'And God breathed the breath of life.' See what is man to do, to whom God gave a holy soul, that he might give him the life of the world to come. But he, by his sins, turned himself to the animal soul of brutes." Jalkath Ra- boni, fol. 17. 1. "It is not written, 'He *made* man a liv- ing soul,' but 'Man *became* a living soul.' Man of himself turned to the life of creatures taken from the earth, and left the life created above, which gave life to its possessor. Rabbi Tarchum said, 'Let us return to that which at first dwelt in us.'" (Schöttgen ad 1 Cor. ii. 13. 14.)

πνεῦμα ζωοποιοῦν, i. e. "not

merely a soul alive in it- self, but a spirit which gives life to others." Compare St. John's Gospel *passim*, but es- pecially v. 21., vi. 63., xi. 25., xiv. 6.

46. 47. ἀλλ' οὐ πρῶτον τὸ πνευματικόν. "But the spiri- tual body is *not the first*;" in allusion to the *first* and *second* Adam, as enlarged upon in verse 47. *Earthy* (χοϊκός), more properly "of dust," i. e. as described in Gen. ii. 7., *χοῦν λαβὼν ἐκ τῆς γῆς*.

"From heaven" (ἐξ οὐρανοῦ). Although this need not imply more than our Lord's Divine origin generally as in John, iii. 13., yet the precision of the contrast seems to point to some- thing more particular, as *e. g.* His miraculous birth; unless, indeed, it refers to the heavenly organisation assumed by Him since His resurrection. Philo (De Alleg. Leg. i. 12. 13.; Mund. Opif. c. 46.) explains the two accounts of the creation in the first and second chapters of Genesis, as referring to the double creation, first of the heavenly, (οὐράνιος) or ideal man, then of the earthly (γῆινος) man. It is probable that from these passages, or from a com- mon source, the expressions may have come to the Apostle. The difference consists: (1.) in the interpretation of the "hea-

ματικόν. <sup>47</sup>ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος <sup>47</sup>ἄνθρωπος<sup>a</sup> ἐξ οὐρανοῦ. <sup>48</sup>οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. <sup>49</sup>καὶ καθὼς ἐφορέσαμεν<sup>b</sup> τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανόυ. <sup>50</sup>τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα

<sup>a</sup> add ὁ κύριος.

<sup>b</sup> φορέσωμεν.

venly man," not in an ideal sense, but as exemplified in Christ; (2.) in the fact, that Philo's interpretation, which makes the heavenly precede the earthly, is based on the two passages Gen. i. 27., ii. 7.; whereas the Apostle's interpretation, which makes the earthly precede the heavenly, is based on the two clauses on Gen. ii. 7.

47. ὁ κύριος. A. D<sup>3</sup>. I. K., om. in B. C. D<sup>1</sup>. E. F. G. It is probably an interpolation, and its history is curious. It was, as Tertullian asserts (in Marc. ii. 10.), substituted by Marcion here for ἄνθρωπος, as in verse 45. for Ἀδάμ, to support his notion, that the human body of Christ was brought with Him from heaven; and then, having been then thus incorporated in the text, it was turned by Chrysostom against the supporters of this very opinion in the fourth century. In all probability it was not an interpolation of Marcion, but a variation of the existing text adopted by him.

48. "The earthy" (οἱ χοϊκοί), i. e. men in their mortal state; "the heavenly" (οἱ ἐπουράνιοι), i. e. Christians after the resurrection.

49. The mere contemplation of Christ ought to transform us into His likeness not only hereafter but now. See 2 Cor. iii. 18., iv. 11.; Rom. viii. 29.; Philipp. iii. 21.; 1 John, iii. 2. φορέσωμεν in A. C. D. E. F. G. J. K. Vulgate and Fathers has so great a preponderance of authority over φορέσωμεν in B., that in spite of the hortatory character which has no connexion with the context, it must be preferred. The wish to retain the narrative character of the passage, as well as the likeness of sound between the two words according to the later pronunciation of Greek, may account for the confusion. He blends together (as in Rom. vi. 5.) the change of death with the change of conversion, "as before our baptism we bore (ἐφορέσαμεν) the likeness of mortality, so now let us bear the likeness of Christ."

50. He winds up the whole argument by a solemn conclusion. "But this I say" (τοῦτο δὲ φημι) is his mode of calling attention to an emphatic warning, as in vii. 29. It is as though he said: "Whatever may be the speculations concerning the re-

βασιλείαν Θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομήσει.<sup>a</sup> <sup>51</sup> ἰδοὺ μυστήριον ὑμῖν λέγω. πάντες [μὲν] κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα<sup>b</sup>,

<sup>a</sup> κληρονομεῖ.

<sup>b</sup> μὲν οὐ κοιμ. πάντες δὲ ἀλλαγ. See note.

resurrection, and whatever the answer to them, this is certain, that human nature with its sinful infirmities (σὰρξ καὶ αἷμα, Matt. xvi. 17.; John, i. 12.; Gal. i. 16.; Heb. ii. 14.; Eph. vi. 12.), cannot inherit the kingdom of God" (compare vi. 10.); the human body, if it is to rise again, must be entirely changed. And in confirmation of this I disclose to you one of those solemn secrets which has been revealed to me (μυστήριον here, = ἐν λόγῳ κυρίου, in 1 Thess. iv. 15.), namely, the change which shall pass, not only over the dead, but over the living."

51. Of all the various readings of this perplexed passage that of the Received Text as contained in B. D<sup>3</sup>. E. J. K. is the best. πάντες μὲν οὐ (B. om. μὲν) κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα. And the sense is, "We shall all of us, not die, but be changed." *i. e.* "Although it is by no means certain that all of us (*i. e.* myself and the Corinthians) shall die, yet it is certain that we shall all of us be changed." The passage is entirely personal to himself and his readers, and is written under the same expectation as that which appears in the parallel passage of 1 Thess. iv.

15—18., and in the expressions of vii. 29.; Phil. iv. 4.; that the end of all things would take place within that generation. κοιμᾶσθαι is not precisely identical with ἀποθνήσκειν, although often used as equivalent to it; expressing rather the sleep consequent on death, than the act itself of dying. There is therefore nothing in this place, which asserts the positive immunity of the last survivors from the death which he had spoken of in verse 22., as the common lot of all mankind. The notion rather is that the act of dissolution or death will take place at once and in the moment of their change. See Iren. adv. Hær. v. 9. All the other readings seem to have arisen from a desire to avoid the apparent contradiction to the universality of death. πάντες (οἱ πάντες, A.) μὲν (μὲν οὖν, F. G.) κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα (A. C. F. G. Lachmann), or πάντες μὲν ἀνάσθησόμεθα οὐ πάντες δὲ ἀλλαγησόμεθα (D<sup>1</sup>). (Vulgate), either contradict the context, or require ἀλλαγησόμεθα to be taken in two different senses. Whereas the meaning of the Received Text agrees with the following clause, ἐν ἀτόμῳ, κ.τ.λ., which is perfectly applicable

<sup>52</sup> ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·  
σαλπίσει γάρ, καὶ οἱ νεκροὶ ἀναστήσονται\* ἄφθαρτοι, καὶ

\* ἐγερθήσονται.

to an affirmative statement, like ἀλλαγησόμεθα but not to a negative statement, like οὐκ ἀλλαγησόμεθα. The history of the various readings and the defence of the Received Text are given at great length and with great fairness by Estius. Similar variations are to be found in the MSS. of clause 38. of the Athanasian Creed.

The Received Text expresses the particular truth present to the Apostle's mind, in reference to himself and his hearers. The two other classes of readings express the abstract truth, without any such reference; and it is probably from a wish to express this abstract truth that the ancient MSS. ventured on the correction.

52. ἐν ἀτόμῳ, κ.τ.λ. "We, the living, shall be changed, and it will be in an undivided point of time, by a process not like the slow corruption and decay of death, but sudden, rapid, divine." ἐν τῇ ἐσχάτῃ σάλπιγγι. Not the last of the seven trumpets, with which, according to the Rabbis, the resurrection was accompanied (because the stress of the whole passage here is not on the gradual solemnity, but on the abruptness and immediateness of the change), but the trumpet which shall sound then for the last time, having before sounded on all the great mani-

festations of judgment. (Ex. xix. 11.; Ps. xlvii. 6.; Zach. ix. 14.: Isa. xxvii. 13.) For the trumpet at the last day see 1 Thess. iv. 16.; Matt. xxiv. 31., and the seven trumpets in Rev. viii.—xi.

σαλπίσει, sc. ὁ σαλπικτής. It is (not "the trumpet shall sound," but) "he" (i. e. "he whose office it is") shall sound the trumpet." Comp. Herod. ii. 47., ἐπεὶ δὲ θύσῃ. So in some MSS. of the Vulgate, "Canet enim," and even in the Received Text, "Canet enim tuba," it is uncertain whether the word "tuba" is in the nominative or ablative. Comp. the other passages in the New Testament, where the word is used, Matt. vi. 2.; Rev. viii. 6—9. and *passim*. σαλπίσει is barbarous Greek for σαλπίγξει. καὶ is a Hebraism, "at the moment of the trumpet's sound, this shall be" as in the wording of Ps. civ. 29, 30. 32. The two subsequent clauses either: (1.) may be united, as both depending on σαλπίσει, "At the moment of the trumpet's sound, the dead shall be raised and the living shall be changed;" or, (2.) the first clause may be united with σαλπίσει, and the second made dependent on it. "At the moment of the resurrection of the dead which shall take place at the trumpet's sound, the living

ἡμεῖς ἀλλαγσόμεθα. <sup>53</sup>δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανάσιαν. <sup>54</sup>ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν

shall be changed." This last agrees somewhat more naturally with the whole context, which calls attention, not so much to the resurrection of the dead, as to the change of the living adduced in illustration of it. ἡμεῖς, *i. e.* "we the living" = ἡμεῖς οἱ περιλειπόμενοι, 1 Thess. iv. 15., in opposition to the dead just mentioned.

53. *δεῖ γὰρ, κ.τ.λ.* This gives the reason for the previous clause, *i. e.* "We, the living, shall be changed, because our corruptible bodies must become incorruptible, like the dead who are raised incorruptible, and our mortal bodies must assume the immortality which saves them from the necessity of that death which in this life they will have escaped."

54. The singular number, and the demonstrative pronoun, τὸ φθαρτὸν τοῦτο, and τὸ θνητὸν τοῦτο, both indicate that he is speaking, as it were, in the first person, and points to his own actual body, as if it were "This corruptible, this mortal frame, with which I am invested." Compare αἱ χεῖρες αὐται, "these hands of mine." Acts, xx. 34.; τοῦ σώματος τοῦ θανάτου τούτου, this "body of death," Rom. viii. 34.; ἐν τούτῳ στεναζόμεν, "in this habitation we groan," 2 Cor. v. 2. For the general sentiment and

image of longing for a new and heavenly clothing (ἐνδύσασθαι) see 2 Cor. v. 2. 3 Phil. iii. 21.

54. 55. The argument closes in a burst of almost poetical fervour (as in the corresponding passage of Rom. viii. 31. which although it is connected immediately with the subject on which he had just been speaking, viz., the transformation of himself and of those who might be expected themselves to live till the last day yet applies more or less directly to the whole preceding Section.

"When this last and final change shall have been effected, when the last vestiges of corruption and death shall have passed away in the last survivors of the human race, then it may truly be said that death has ceased to exist; then shall be fulfilled (for this sense compare γενήσεται, see Matt. v. 18.) the word which has been written long ago" (ὁ λόγος ὁ γεγραμμένος).

This passage (like the quotations in i. 19. 20., ii. 9. Rom. iii. 18., ix. 25. 26. 2 Cor. vi. 16—18.; 1 Peter ii. 6—10.; Mark, i. 2. 3) is made up of two distinct passages in the Old Testament. Isa. xxv. 8.; Hosea, xiii. 14 connected together, partly b

καὶ τὸ θνητὸν τοῦτο ἐνδύσεται ἀθανασίαν, τότε γενήσεται

the general subject, partly by the word *νίκος*. It is remarkable that, in the first, the Apostle almost entirely adheres to the Hebrew text, and departs from the LXX.; and in the latter, almost entirely adheres to the LXX., and departs from the Hebrew.

(I.) The passage in Isa. xxv. 8. in its first application refers to the deliverance of Israel (apparently from Sennacherib), and the remaining part of the passage ("The Lord God shall wipe away tears from all faces") is in Rev. xxi. 4., applied, as the former part in this quotation, to the destruction of Death. It is rendered by the LXX. *κατέπιεν ὁ θάνατος ἰσχύσας* ("Death was strong and swallowed up"). This version which is against the whole tenor of the context, is not noticed here, and *κατεπόθη ὁ θάνατος εἰς νίκος* ("Death was swallowed up in victory") is an accurate translation of the original words *בלע המות לנצח* ("He will destroy death for ever"), except that, (1.) *בלע* is taken passively, "is swallowed up," for "He will swallow up." (2.) *בלע* is taken for "swallow up," instead of the more general meaning of "destroy;" a variation occasioned by the frequent use of *καταπίνειν* in

this sense by the LXX.; and in this place it suits better with *εἰς νίκος*, "swallowed into victory." The Rabbis also said, "In the days of the Messiah, God will swallow up death" (Wetstein ad l.).

(3.) *לנצח* in the original means "altogether," and this is also the conventional sense borne by the words *εἰς νίκος*, whenever they are employed by the LXX. to translate it. But St. Paul takes it not in this conventional sense of "altogether," but literally "into victory," and thus makes it the link of connexion between this and the passage from Hosea, xiii. 14.

(II.) The quotation from Hosea xiii. 14., which in its original sense applies to the deliverance of the northern kingdom of Israel from its troubles, is in the Hebrew *אֶהְיֶה לָהֶם קְטֹבָה וְאֶהְיֶה לָהֶם שְׂאוֹל* ("I will be thy plagues, O Death; I will be thy destruction, O grave").

The LXX. Version is, *ποῦ ἢ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ἄδη* ("where is thy judgment, O death? where is thy goad, O grave?"); *ποῦ* "where?" is a mistake of *אֶהְיֶה* ("I will be") for *אֶהְיֶה* ("where?") as in Hos. xiii. 10. *δίκη* ("judgment") is founded on the meaning which *בְּרִים*

ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ Θάνατος εἰς νίκος.  
<sup>55</sup> ποῦ σου, Θάνατε, τὸ νίκος; ποῦ σου, Θάνατε, τὸ κέντρον;

sometimes bears of "lawsuits," as in Ex. xviii. 16., xxiv. 14. *κέντρον* (by which the LXX. must have meant not that which is possessed by Death, but that which is inflicted on Death,) viz. "goad" or "restraint," as in Ps. xxvi. 3. (LXX.), appears to be founded on an attempt to go back to the root of כָּטַף viz. כָּטַף "to cut," *κέντρον* being in like manner the substantive derived from *κεντεῖν*.

This seems to be the basis of the text which the Apostle had before his mind. But there are in his quotation of it several variations, both from its words, and from its meaning: (1.) Instead of *δίκεν*, he appears to have read *νίκη*, which is altered further into *νίκος*, for the sake of bringing it into closer connexion with *νίκος* in the preceding quotation from Isa. xxv. 8. This at once gave a different turn to the whole passage. It still was used by him to express generally the overthrow of Death, but this overthrow is now expressed, not as in the Hebrew and LXX., by representing the punishment inflicted on Death, but by representing the annihilation of his power. Hence result the further variations. (2.) *σοῦ* is changed from a subordinate to a principal place in the sen-

tence, as if the sense were, "Where is *thy* victory, the victory in which thou was wont to pride thyself?" (3.) *κέντρον*, instead of meaning the "goad," or "stroke of God's wrath" on Death, now means the weapon borne by Death. (4.) In consequence of this strong personification, the word *ἄδης*, or the Grave, is omitted in all the best MSS. B. C. D. E. F. G., and in the Latin Versions; and *θάνατε* appears instead, in both places (A<sup>1</sup>. omits the first clause, *ποῦ σου, θάνατε, τὸ νίκος*); whereas *ἄδης* only occurs in A<sup>2</sup>. J. K., evidently to suit the passage in the LXX., (xv. 21. 26. 54.; Rom. iv. 14. 17. 21.) This also agrees with the usage of St. Paul, who never employs the word *ἄδης*, but frequently personifies Death as an active living power. (5.) According to B. C., the order of the two clauses is inverted; "victory" and "the sting" changing the places given in the LXX. version of Hos. xiii. 14. This variation (which, as in the case of *ἄδης*, is altered back in A<sup>2</sup>. D. E. F. G. J. K. to suit the LXX.) was probably made to bring together, as nearly as possible, the two words *νίκος* which connect the two quotations together.

56. It is difficult to deter-

<sup>56</sup> τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος. <sup>57</sup> τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος

mine whether Death is here represented as a monster armed with a *sting* (as the scorpions of Rev. ix. 10.), or as a person bearing a *goad* to annoy the world (as in Acts, ix. 5.). The latter is rendered rather the more probable by the next verse. In either case, Sin is the weapon with which Death is supposed to inflict his deadly wound, and the Law to be the element which gives poison to the sting, or force to the blow, according as it is interpreted. The thought itself of the connexion of Death with Sin, and of Sin with the Law, is here expressed for the first time in the Apostle's writings; and is the germ of what is afterwards fully developed in Rom. v. 12—21., vii. 7—24. It occurs nowhere else in this or in the Second Epistle, but the natural overflow of the sentence into it, unconnected as it is with the rest of the argument, shows clearly how familiar the idea was to him. It is as if he could not mention Sin, without adding that "the strength of sin is the law."

For a similar extension of the argument to thoughts not necessarily connected with it, but introduced from their close association with his whole frame of thinking and writing, compare i. 30., iii. 23., xi. 3. For the meaning of the pas-

sage in detail, see Rom. v. 12. 21.

57. With the thought that Death, and with Death the two enemies Sin and the Law, with which he himself had so long struggled, were now overcome, he breaks forth into an abrupt thanksgiving in which the argument is, as it were, dissolved. Compare the close of the argument in Rom. vii. 25.

B. D<sup>1</sup>. read *νείκος* for *νίκος*, in all three places, and are followed by Jerome on Hos. xiii.; Hilarius, xi. on Tim.; Tert. De Res Carn. 51. 54.; Cyprian ad Quir. iii., who read "in contentione," or "in contentionem." The change was easy from *νίκος* to *νείκος*, both words in later Greek being pronounced in the same manner; and the substitution of *νείκος* for *δίκη* in the LXX. of Hos. xiii. 14., would then be more natural. But on the whole it is more probable that the reading *νείκος* arose from a misreading of *νίκος*, than *vice versa*; and the sense, especially of verse 57., agrees better with *νίκος*, which is the usual form in later Greek for *νίκη*. There is the same confusion of readings between *νείκος* and *νίκος* in Hos. x. 11.; Jer. iii. 5.; Amos, i. 11. (see Estius). *νίκη* occurs in the LXX. only 1 Chron. xxix. 11.; 1 Macc. iii. 19.; 2 Macc. x. 28., and



διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. <sup>58</sup> ὥστε, ἀδελφοί μου ἀγαπῆτοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

once in the New Testament, 1 John, v. 4.

58. The sudden subsidence of so impassioned a strain of triumph, into so humble and sober a conclusion, is a remarkable instance of the practical character of the New Testament teaching. The expressions ἐδραῖοι, ἀμετακίνητοι, οὐκ ἔστιν κενὸς ἐν κυρίῳ,

all have special reference to the resurrection, and to the doubts concerning it. It is possible that the last words, "abounding in the work of the Lord," "your labour in the Lord," may especially refer to the homely duty which forms the substance of his subsequent remarks in c. xvi.

PARAPHRASE XV. 35—58.—*“It may be said, however, that though the revival of the dead is in itself possible and probable, yet there are difficulties attending the manner of it. To all such foolish questions there is a ready answer :*

*“ I. From the analogies of nature.*

*“ (1.) The change from seed into corn is an instance of life being attained only through the medium of death, and of identity being preserved, in spite of a total change of form.*

*“ (2.) The variety of organisation, both in the animal and material creation, is an instance of the vast extent to which the variety of organisation can be carried, and shows the possibility of new organisations in the spiritual world, far beyond our present conceptions.*

*“ II. From the nature of the case.*

*“ (1.) All that we know of the different principle of natural life in the First Man, or parent of the old order of creation, and of spiritual life in Christ, the Second Man, as the parent of the new order of creation, lead us to expect, not an identity, but a change of organisation when that new order is fully accomplished.*

*“ (2.) And that this will be so is confirmed by the solemn revelation which I have received respecting the fate of those of us who are still alive at the coming of the Lord. Even these, though escaping the sleep of death with its dissolution and decay, will not escape a change. It will be sudden and instantaneous, but it will be complete ; this mortal frame will avoid the actual stroke of mortality, and be clothed with its immortal vestment. Then will be fulfilled the ancient song of exultation over Death, he will be lost in victory — his victory will be*

*transferred to us — he and his weapon Sin (that weapon which owes its edge to our old enemy the Law) will be destroyed, through our Lord Jesus Christ; and this victory comes to us from God Himself. Therefore remain unmoved by fear or doubt; be active in the work of your Master, looking forward to the completion and reward of your labours as certain."*

---

THIS passage is important, as exemplifying what may be called the soberness of the Apostle's view of a future life. He enters into no details, he appeals to two arguments only: first, the endless variety of the natural world; secondly, the power of the new life introduced by Christ. These two together furnish him with the hope that out of God's infinite goodness and power, as shown in nature and in grace, life will spring out of death, and new forms of being wholly unknown to us here will fit us for the spiritual world hereafter. On one point only he professes to have a distinct revelation, and that not with regard to the dead, but to the living. So firmly was the first generation of Christians possessed of the belief that they should live to see the second coming, that it is here assumed as a matter of course; and their fate, as near and immediate, is used to illustrate the darker and more mysterious subject of the fate of those already dead. That vision of "the last man," which now seems so remote as to live only in poetic fiction, was, to the Apostle, an awful reality; but it is brought forward only to express the certainty that, even here, a change must take place; the greatest that imagination can conceive. The last of the human race will have passed away; but in that moment of final dissolution, the only thought that is present to the Apostle's mind is not death, but life and victory. The

time was approaching, as it seemed, when, in the language of modern science, "not the individual only, but the species of man would be transferred to the list of extinct forms," and all the generations of men would be "gone, lost, hushed in the stillness of a mightier death than had hitherto been thought of." To us the end of the world, though now indefinitely postponed, is a familiar idea ; then it was new in itself, and its coming was expected to be immediate. As in that trial of his individual faith and patience, mentioned in the Second Epistle<sup>1</sup>, it was revealed to him that "Christ's grace was sufficient for him;" so also in this trial, which appeared to await the whole existing generation of men, it was also (so he seems to tell us) declared to him "in a" revealed "mystery," that in that great change "God would give them the victory" over death and the grave, "through Jesus Christ."

The question, with which the passage opens and which even in later times has often been asked again with elaborate minuteness, "How are the dead raised up, and with which body do they come?" is met with the stern reproof, "Thou fool;" nor is what we call "the resurrection of the body," properly speaking, touched upon in these verses. The difficulties which have been raised respecting the Resurrection in the Apostle's time or in our own, are occasioned by the futile endeavour to form a more distinct conception of another life than in our mortal state is possible. The inquiry which he answers is like that of the Sadducees, "In the resurrection whose wife shall she be of the seven?" and the spirit of his reply is the same as that of our Lord, "In the resurrection they neither marry, nor are given in marriage, but are as the angels

<sup>1</sup> 2 Cor. xii. 8. 9.

of God in heaven . . . God is not the God of the dead, but of the living." All that the Apostle directly asserts is that, whatever body there may be after death, will be wholly different from the present, and that the infinite variety of nature renders such an expectation, not only possible, but probable. His more positive belief or hope on this subject must be sought, not here, but in 2 Cor. v. 1—6. This much, however, may be inferred from the two passages combined, and from such expressions as Rom. viii. 23., "The redemption of our body." Rom. viii. 11., "He that raised up Christ from the dead shall also quicken your mortal bodies." Phil. iii. 21., "Who shall change our vile body, that it may be fashioned like unto his glorious body;" namely, that the Christian idea of a future state is not fully expressed by a mere abstract belief in *the immortality of the soul*, but requires a redemption and restoration of the whole man. According to the ancient creed of Paganism, expressed in the well known lines at the commencement of the Iliad, the souls of departed heroes did indeed survive death; but these souls were not themselves, they were the mere shades or ghosts of what had been; "themselves" were the bodies left to be devoured by dogs and vultures. The Apostle's teaching, on the other hand, is always that, amidst whatever change, it is the very man himself that is preserved; and, if for the preservation of this identity any outward organisation is required, then, although "flesh and blood cannot inherit the kingdom of heaven," God from the infinite treasure house of the new heavens and new earth will furnish that organisation, as He has already furnished it to the several stages of creation in the present order of the world. "If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much rather clothe you, O ye of little faith."

## (V.) THE CONCLUSION.

## XVI. 1—24.

XVI. <sup>1</sup>Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιή-

XVI. 1—4. The conclusion of this Epistle, as of that to the Romans, Ephesians, Colossians, Philippians, and the Second to Timothy, is taken up with matters more or less personal and secular. Of these the first which occupies the four first verses is the collection amongst the Gentile Churches for the poorer Christians in Judæa. This is the earliest mention of that collection; and it is an event of so much importance in the Apostle's life, that it needs to be here once for all fully described. It is clear that, from whatever cause, there was at this period much poverty in Palestine, compared with the other Eastern provinces of the Roman Empire. The only allusions contained in the Apostolical Epistles to the duties of the rich towards the poor, are those which we find in connexion with the contribution here mentioned, and in the Epistle of St. James (ii. 1—6., v. 1—11.), and in that to the Hebrews (xiii. 16.), both addressed, if not to Judæa, at least to Jewish communities. (Possibly Romans, xii. 13., 1 Tim. vi. 17. 18., may be con-

sidered exceptions to this observation.) And with this agrees the great stress laid in the Gospels on the duty of almsgiving. (Matt. vi. 1—4., xix. 21., xxv. 35., xxvi. 9.; Luke, iii. 11., vi. 30., xi. 41., xvi. 19—26.) We learn also from the account of the last struggle for independence in Josephus, how deeply the feelings of the poor were embittered against the rich in Jerusalem, so as to give to the intestine factions of that time, something almost of the character of a social war.

This was probably in part occasioned by the greater density of population in Palestine, compared with the thinly inhabited tracts of Greece and Asia Minor; and in part by the strongly marked distinction of rich and poor, which had been handed down to the Jews from the earlier periods of their history, where we are familiar with it from the denunciations of Isaiah, Jeremiah, and afterwards of Nehemiah. The Christians, besides, were, as a general rule, from the poorer classes, (compare James, ii. 5.), and would be subject to perse-

σατε. <sup>2</sup>κατὰ μίαν σαββάτου \* ἕκαστος ὑμῶν παρ' ἑαυτοῦ τι-

\* σαββάτων.

cutions and difficulties on account of their religion (see Heb. x. 34.). The passages already quoted show how earnestly they enforced the duty, already acknowledged sufficiently in name by the Jewish teachers, of relieving the wants of the poor; and it is evident from the account both of special contributions, and of the community of property as a general practice, in Acts, ii. 45., iv. 34—37., ix. 36., x. 2., xi. 29., that the earliest Christian society entered into this duty with fervent enthusiasm. How long the community of property lasted is not known: from the mention of the poor, as a distinct class in the Christian Church, in Acts, ix. 36., and in the passages relating to the contribution now in question, it would seem that it must have either declined or failed of its object; and it has been conjectured not improbably, that it even in part occasioned the great poverty which we thus find prevailing in the period of twenty or thirty years after its first mention. So pressing was the necessity at the time when St. Paul first parted from the Church of Jerusalem with the sanction of the original Apostles, that an express stipulation was made with his full concurrence in behalf of this very point. (Gal. ii. 10.) "To

remember the poor" was the one link by which the Apostle of the Gentiles was still bound to the Churches of Judæa. At what precise period this pledge was made, cannot be with certainty determined; probably, however, before his second journey. But it was not till his third and last journey, that the preparations were made for the great contribution of which he now speaks. From this passage, confirmed indirectly by Gal. ii. 10., vi. 10., it would appear that he had first given orders for the collection in the Churches of Galatia, probably on his passage though them at time mentioned in Acts, xviii. 23. From 2 Cor. viii. 10., ix. 2. it also appears, that the orders here given to the Corinthians, had been received by them a year before the time of the Second Epistle, and therefore some months before this Epistle.

At this time, it would seem, he had not quite determined whether to take it to Jerusalem himself; possibly he had the intention of going at once to the West, and even afterwards when he had left Ephesus and reached Macedonia, and found the large collections there made (2 Cor. viii. ix.), he was still doubtful, whether the Corinthian collection would be sufficiently large for his purpose. But by the time

θέτω θησαυρίζων ὃ τι ἂν εὐδοῶται, ἵνα μή, ὅταν ἔλθω, τότε

that he had actually arrived at Corinth, his exhortations in this and in the Second Epistle had been sufficiently successful to have raised the desired sum; and in writing from thence to Rome, he announced the fact, and also his intention of taking it at once to Jerusalem (Rom. xv. 25. 26.); an intention which he fulfilled during the visit, in the course of which he was attacked by the zealots in the Temple. (Acts, xxiv. 17.) How great an importance was attached by the Apostle to this collection is shown, not only by the frequent notices of it, but by the fact that it formed one of the chief subjects of the Second Epistle to Corinth, and one of the chief objects, if not the chief object of his last journey to Jerusalem, in spite of the dangers and warnings with which he was surrounded. See further the notes on 2 Cor. viii. ix.

1. *λογία* = *συλλόγη* in classical Greek (see Wetstein for the word). It is translated in the Vulgate "*collecta*." Hence the word "*collecta*" is used for the assemblies in which the collections took place, as in Jerome's story of the last words of St. John, which were uttered "*per singulas collectas*" (ad Gal. vi.). *εἰς*, "for the benefit of."

*τοὺς ἁγίους*, the believers.

*διέταξα*, "I gave orders

when I was there." *ταῖς ἐκκλησίαις τῆς Γαλατίας*, i. e. "the Churches of the several cities or villages of Galatia." This arrangement must have been made in the journey described in Acts xviii. 23., as is confirmed by the allusion which in his Epistle to those Churches he makes to the compact by which he was pledged to such a contribution. Gal. ii. 10.: "*Galatarum exemplum Corinthiis, Corinthiorum exemplum Macedonibus, Macedonum et Corinthiorum exemplum Romanis proponit*. 2 Cor. ix. 2.; Rom. xv. 26. *Magna exemplorum vis.*" (Bengel.)

2. *κατὰ μίαν σαββάτου*. "*On every first day of the week.*" *μία σαββάτου* is a conventional phrase, for the first day of the week. Matt. xviii. 1.; Mark, xvi. 2. (*τῇ μᾶ τῶν σαββάτων*); Luke, xxiii. 1.; John, xx. 1.; Acts, xxi. 7. It is a literal translation of the Hebrew phrase, "one of the sabbath, two of the sabbath," &c., (i. e. one after the sabbath, two after the sabbath, &c.). See Lightfoot ad Matt. xxviii. 1. So *ἡμέρα μία* = "the *first* day." Gen. i. 5. The passage is important, as containing the earliest mention of the observance of the first day of the week as sacred. Compare Acts, xx. 7., for a more positive testimony to the same effect. Rev. i. 10. is



- λογίαι γίνονται. <sup>3</sup>ὅταν δὲ παραγένωμαι, οὓς ἂν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. <sup>4</sup>ἐὰν δὲ ἄξιον ᾖ τοῦ καμῆ πορεύεσθαι, σὺν  
 • ἐὰν ᾖ ἄξιον.

ambiguous. The collections were to be made on that day, as being the day most suited to the remembrance of their Christian obligations. And from this verse, or from the practice implied by it, has been derived the custom, still continued in almost all Christian Churches, of offerings for the poor on Sundays, or at least at the times of the Holy Communion. It is to be observed that, though the sacredness or importance of the day is here indicated, there is nothing to prove public assemblies, inasmuch as the phrase *παρ' ἑαυτῷ* ("by himself, at his own house") implies and almost lays stress upon the fact that the collection was to be made individually and in private, which is confirmed by the exhortation (in allusion to the same subject) in 2 Cor. ix. 7.; "Let each man give as he has determined in his heart, not grudgingly or of necessity: for God loveth a cheerful giver." The word *θησαυρίζων*, "hoarding," or "treasuring up," also implies that the money was to remain in each individual's house till the Apostle came for it. To avoid this inference Estius joins *κατὰ μίαν σαββάτου* with *ποιήσατε*; but the usual punctuation is the most natural.

ὃ τι ἂν εὐδῶται, "whatsoever has prospered with him" = *καθὼς ἡῦπορεῖτο τις*, Acts, xi. 29. *καθ' ὃ ἐὰν ἔχῃ τις*, 2 Cor. viii. 12. Properly it signifies "having a good journey," as in Rom. i. 10.; 3 John, 2.

*τότε . . . γίνονται*. "be going on at the time when I come, and when I ought to be occupied with higher matters."

3. *οὓς ἂν δοκιμάσητε*. The Corinthians themselves were to choose their agents, probably to prevent the possibility of misappropriation, as others had been chosen for a like purpose by the other Churches. See 2 Cor. viii. 18—20.

*δι' ἐπιστολῶν*. The plural is used, because there are several persons. The word may be taken with *δοκιμάσητε* or *πέμψω*. The latter is the more natural. In either case, compare *συστατικῶν ἐπιστολῶν*, 2 Cor. iii. 1.

*χάρις* is used for the contribution here as in 2 Cor. viii. 1—4., ix. 15.

4. *ἐὰν δὲ ἄξιον ᾖ*. "If it be worth my journey." This expression of doubt shows that it was not till his arrival at Corinth, that he settled the plan which he proposes in Rom. xv. 28. 31.

5—9. The second point, to which the mention of the collections naturally brings him is his

ἰμοὶ πορεύονται. <sup>5</sup>ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω. Μακεδονίαν γὰρ διέρχομαι, <sup>6</sup>πρὸς ὑμᾶς δὲ τυχόν παραμεινῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προ-

journey to Corinth, and here he has to announce to them that his earlier plan, such as he had communicated to them previously, was now altered. This plan had been (as we learn from 2 Cor. i. 16.) to cross over the Ægæan from Ephesus to Corinth, then to go from Corinth through Greece to Macedonia, and thence to return for a second visit to Corinth: whereas now he determines to pass first through Macedonia, and make one visit only at Corinth at the end of his Grecian journey. This alteration was made (2 Cor. i. 23.) in consequence of the tidings brought to him of the disorders in the Corinthian Church that he might leave time for his First Epistle to have its due effect, before he interposed with them personally. The change, as we see from 2 Cor. i. 17—32., x. 4., gave great offence and occasion for much misapprehension, the correction of which is one object of the Second Epistle.

5. Μακεδονίαν γὰρ διέρχομαι. I say "when I have passed through Macedonia," for it is now my intention to do so, instead of coming to you at once. διέρχομαι, "I am to pass." It may be observed that he omits here the usual phrase "if the Lord will," which is not without import-

ance, as showing that even in that early age the forms of religious speech and feeling were not uniformly fixed. Afterwards, in verse 7., he adds it; here he uses the ordinary expression τυχόν, "as it may happen."

That διέρχομαι is to be taken in the future sense, so common in the New Testament, "not I am passing," but "I am to pass," is evident from the intimation he was still at Ephesus.

6. παραχειμάσω. "I will stay with you through the winter" (i. e. "till the navigation of the Ægæan is again open, so as to enable me to sail for Syria"). This intention, of which he here expresses some doubt, he fulfilled, so far as that, having spent the summer in Macedonia, he passed three months afterwards in southern Greece (Acts, xx. 3.), and did not leave it till the spring of the following year, as is evident from his reaching Jerusalem at the feast of Pentecost (Acts, xx. 16.). The only change was, that he was prevented by a Jewish conspiracy from sailing at once from Corinth, and therefore, against his original intention, returned to Asia Minor through Macedonia (Acts, xx. 3.). It might be inferred from this passage (οὐ ἴαν πορεύομαι), as from verse 3.,

πέμψητε οὐ εἰάν πορεύωμαι. ὃ οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, εἰάν ὁ κύριος ἐπιτρέψῃ.\* ὃ ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς· ὃ δύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

\* ἐπιτρέπη.

that he was uncertain at this time whether he should go eastward or westward from Corinth. *ἵνα ὑμεῖς*. "I remain with you, in order that you and no other Church may have the pleasure of helping me forward." He is addressing himself to the same feeling which is so often touched in the Second Epistle. *προπέμψητε*. This is the received phrase for "helping forward on a journey or mission." See Acts, xv. 3., xx. 38., xxi. 5.; Rom. xv. 24.; 2 Cor. i. 16.; 3 John, v. 6.; Tit. iii. 13.: see Cicéro, Cat. Maj. 18.

7. *ἄρτι*, i. e. "now, according to my present, as distinguished from my late, intention."

*ἐν παρόδῳ*. "Merely passing by Corinth on my way to Macedonia."

*εἰάν ὁ κύριος ἐπιτρέψῃ*. Compare Heb. vi. 3. (*εἰάν ὁ κύριος ἐπιτρέψῃ*); 1 Cor. iv. 19.; Jas. iv. 15. (*εἰάν ὁ κύριος θελήσῃ*). The former phrase is somewhat stronger than the latter, indicating not merely permission, but giving the power to do the thing desired.

8. *ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς*. "I shall stay on at Ephesus until the end of the spring," i. e. during the closing of the navigation of

the Ægean. For the reluctance to make voyages in the Mediterranean in the winter (as implied here and in verse 6., as well as in St. Paul's actual history) compare Horace, Od. i. 4. 2., where, "*Trahuntque siccas machinæ carinas*," is mentioned as one of the signs of spring.

"Pentecost" is mentioned here, merely as a mark of time, without any reference to the festival, as *ἡ νηστεία* (the fast) in Acts, xxvii. 9.

This passage may be taken as a mark both of the place and time of the writing of the Epistle. *ἐπιμενῶ* certainly implies that he was now at or near Ephesus, and the mention of Pentecost implies that it must have been a short time before that season; which, so far as it goes, agrees with the apparent allusions to Easter, in v. 7., xv. 20., xvi. 15.

9. *δύρα*, "opportunity." Compare 2 Cor. ii. 12., *δύρας μοι ἀνεωργμένης ἐν κυρίῳ*. Col. iv. 3., *ἵνα ὁ κύριος ἀνοίξῃ ἡμῶν δύραν τοῦ λόγου*. Compare also Acts, xiv. 27., *ἤνοιξεν τοῖς ἔθνεσι δύραν πίστεως*. *ἀνεῳγε* later Greek for *ἀνεῳκται*. *μεγάλη* alludes to the extent of his preaching; *ἐνεργής*, to its effect; the former word, includ-

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γίνηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται αἰς καὶ γὰρ<sup>a</sup>. 11 μὴ τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς ἐμέ·<sup>b</sup> ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

<sup>a</sup> καὶ ἐγώ.

<sup>b</sup> πρὸς με.

ing both the sign and thing signified in the metaphor, the latter only the thing signified. It is worth while to observe the two inducements for the Apostle to stay, a wide sphere and a powerful opposition. "Quod alios terruisset, Paulum invitat." (Grotius.) The facts alluded to are doubtless, on the one hand, the spread of Christianity in the neighbourhood of Ephesus, Acts, xix. 20. ("So mightily grew the word of God and prevailed"), and on the other hand, the opposition actual and imminent of Pagan (Acts, xix. 23.) and of Jewish (Acts, xix. 33., xx. 29.) enemies.

10. 12. The third point is the explanation of the character and conduct of his two friends, Timotheus and Apollos. Timotheus had been sent from Ephesus with Erastus to Macedonia and Achaia (Acts, xix. 22), though from this passage (ἐὰν ἔλθῃ) it seems that there was some doubt whether he would reach Corinth. The object of his mission was (iv. 17.) to remind them of the Apostle's example and teaching, from which they were in danger of deviating. But St. Paul seems to have

feared lest his gentle and timid character (both of which are dwelt upon as impediments to his usefulness in 1 Tim. iv. 12., 2 Tim. i. 6., ii. 1.) should not command the respect due to him. Hence this exhortation. He also speaks of Timotheus as an exact counterpart of himself, and as the one of all his companions best able to enter into his feelings. For this same fact see iv. 17.; Phil. ii. 20. 22.

βλέπετε ἵνα. For the construction compare 2 John, 8. τὸ γὰρ ἔργον κυρίου, as in xv. 58.; Phil. ii. 30.

ἀφόβως—ἐν εἰρήνῃ, in allusion to his timid character. ἐν εἰρήνῃ—"incolumis," safe and sound. μὴ τις, κ. τ. λ. Comp. 1 Tim. iv. 12. "Let no one despise thy youth."

προπέμψατε. See verse 6. μετὰ τῶν ἀδελφῶν. This may allude to the companions of Timotheus, of whom one (Acts, xix. 22.) was Erastus; but more probably from the short manner of the introduction of the phrase, he alludes to the same persons as those mentioned in the next verse, of whom he now proceeds to speak.

Besides the mission of Timotheus to impress upon the Co-

<sup>12</sup> Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

rinthian Church the feelings of the Apostle himself, a task for which Timotheus by his close intimacy with St. Paul, was peculiarly fitted, there was another later mission despatched apparently at the time of his writing this Epistle, with the view, partly of carrying the Epistle and enforcing the observance of its contents, partly of urging upon the Church the necessity of completing their contributions before the Apostle's arrival (2 Cor. viii. 6., xii. 17.). This mission was composed of Titus and two other "brethren," whose names are not mentioned; Titus having been chosen for this, as Timotheus for the other, probably from his greater energy and firmness of character. At least such is the general impression left, of the difference between their characters by the Epistles respectively addressed to each of them. That the mission thus described in the Second Epistle (2 Cor. xii. 18.), is the one to which he here alludes, can hardly be doubted. The words *παρακάλεσα* and *τῶν ἀδελφῶν* are used in the same emphatic and (so to say) recognised sense, in both passages; and that the mission then spoken of, was previous to his writing that Epistle, is clear from the con-

text, and can therefore be referred to no occasion so obviously as that which is here described; and these accordingly are the brethren who would, as he expected, find or wait for Timotheus at Corinth, and return with him.

It would seem, however, from this place, that the Apostle's original wish had been, that the head of this mission should have been, not Titus, but Apollos. Apollos, as we learn from this passage, had since his visit to Corinth as described in Acts, xviii. 27., and as implied in this Epistle (iii. 6.), returned to Ephesus, and there remained with St. Paul; and he, both from the extraordinary distinction which he enjoyed in the opinion of his fellow-Christians (i. 12., iv. 6.; Acts, xviii. 25.), and from his previous acquaintance with the Church of Corinth, would have been the natural person send it upon such a mission. It is not difficult to conjecture the reasons for his refusing to go. The most obvious explanation of this refusal to comply with the Apostle's request, would be the fear lest his presence should countenance or encourage the faction which called itself by his name, and which apparently was the most powerful

<sup>13</sup> Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, [καὶ <sup>a</sup>] κραταιοῦσθε. <sup>14</sup> πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

<sup>a</sup> om. καὶ.

at this precise time. It is a slight confirmation of the identity of this mission with that of Titus, that the only later occasion on which the name of Apollos occurs in the New Testament, is in the Epistle to Titus (iii. 18.), where they are spoken of as living together.

13. 14. The connexion of this verse with the preceding is uncertain. Possibly the mention of Apollos may have recalled the thought of the factions, against which he here briefly warns them. Rather, however, it may be regarded as a short summary of the exhortation which he conceives that both Timotheus and Apollos would give them. The words are expressive of a combat.

13. Γρηγορεῖτε. "Be watchful;" "Have the eyes of your mind and conscience open to all that is going on around you. The enemy is advancing; the last day (see verse 15.) is approaching; be on your guard."

στήκετε ἐν τῇ πίστει. "Stand unshaken in your faith against the enemy." Compare xv. 58., "Be ye steadfast, unmovable;" and (more exactly) Eph. vi. 13. 14., "Stand, therefore, having your loins girt about with truth." 2 Cor. i. 24., "By faith ye stand."

ἀνδρίζεσθε, [καὶ] κραταιοῦσθε. The two words occur fre-

quently together in the LXX., and are evidently used as forming one phrase, "Nerve yourselves for the contest." See Ps. xxx. 25., xxvi. 14.; 1 Samuel, iv. 9.; 2 Samuel, x. 12.

ἀνδρίζεσθε occurs often in classical writers; κραταιοῦσθε never.

καὶ which occurs in A. D. E. Vulg. Syr. Copt. Arab. is omitted in B. G.; but probably from an attempt to reduce the whole sentence to conformity, without perceiving the conventional character of the phrase.

14. πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω. As the previous words set forth the sternness, so these set forth the gentler side of Christian duty with an allusion to the factions and to xiii. Chrysostom well says: λέγει "γρηγορεῖτε" ὡς καθευδόντων, "στήκετε," ὡς σαλευομένων, "ἀνδρίζεσθε καὶ κραταιοῦσθε," ὡς μαλακευόντων, "πάντα ἐν ἀγάπῃ," ὡς στασιαζόντων.

15. Here the Epistle would properly have ended; but there were still some remarks to be made on individuals belonging to the Corinthian Church itself. There were now present with the Apostle, three men who had recently come from Corinth, possibly with the letter of the Corinthian Church (vii. 1.). Who they

<sup>15</sup> Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανά, ὅτι ἔστιν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς

were it is, of course, impossible to determine.

The "household of Stephanas," in verse 15., is evidently the same as that mentioned in i. 15., from which it appears that they were, not only the earliest converts of St. Paul at Corinth, but amongst the few who were baptized with his own hands. But whether the Stephanas of verse 17., is the same as the Stephanas mentioned in verse 15., or whether (as implied in the words i. 15., and verse 15., which mention the household, apparently in contradistinction to the master) he was one of the slaves of Stephanas, and had received his name from his master, may be doubted. The latter supposition is somewhat confirmed by the two remaining names, which are certainly more like those of slaves than of native Greeks. "Fortunatus" occurs again in the Epistle of Clement, as the name of the bearer of that Epistle to the Church of Corinth, in company with Valerius Bito and Claudius Ephebus, apparently two Greek freedmen enrolled in the Valerian and Claudian families. (Clem. Ep. I. ad Cor. i. 19.) "Achaicus" was the surname of Mummius, as the conqueror of Greece, and was also the name of a writer on ethics, whose date and country

are alike unknown. In itself it would seem to indicate either a Greek slave, so called by his Roman masters, or an Eastern slave, so called from the land of his adoption. Whether, however, the Apostle is here speaking of one or of two groups, it is certain that in both cases he is speaking of Corinthian Christians, to whose authority he wishes to enforce obedience. The ambiguity of the precise subject of the sentence in some degree affects its construction also: *ἵνα*, in verse 16., may depend either on *παρακαλῶ* or on *οἴδατε*, i. e. either (1.) "I exhort you to obey," &c. (comp. *παρακάλουν... ἵνα... ἄψωνται*, Matt. xiv. 36., and the use of *νά*, for *ἵνα*, in Romaic), or (2.) "you know such persons in order to," &c. The first is the best, in which case the construction requires that *παρακαλῶ* should be the principal verb in the sentence, and *οἴδατε... ἐαυτοὺς* thrown in parenthetically. A similar interruption of a similar commencement, may be seen in Eph. iii. 1., where, however, the interruption extends through the whole Chapter (iii. 2—iv. 1.).

*οἴδατε* is indicative, there being no instance of such a form in the imperative.

*ἀπαρχή*. "First fruits of the harvest which was to fol-

ἀγίοις ἔταξαν ἑαυτούς· <sup>16</sup> ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις καὶ παντὶ τῷ συνεργῶντι καὶ κοπιῶντι. <sup>17</sup> χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου\* καὶ Ἀχαικοῦ,

\* Φοῦρτ.

low." Compare Rom. xvi. 5., where Epænetus is in like manner called "the first fruits of Asia," or, according to some MSS., "of Achaia." If the latter, then he may have been one of the household of Stephanas. It may be observed, that the metaphor is the same as that which occurs more than once in the Gospels. Matt. ix. 37.; John, iv. 35. 38. Possibly, in this case it is coloured by the allusion to the offering of the first fruits at the passover (see on xv. 20.), introduced in connexion with the thought elsewhere (Rom. xv. 16.), expressed that the Gentile converts were the offering which he presented to God.

15. Ἀχάτας, *i. e.* "Southern Greece." See Introduction to the Epistle. *εἰς διακονίαν τοῖς ἀγίοις.* This may be merely a general expression for the service which these Corinthian Christians rendered to their poorer brethren (as Dorcas in Acts ix. 36—39.); but viewed in connexion with verse 1., where *τοὺς ἀγίους* is used, as here, without any qualification, it is more probable that here, as there, it refers specifically to the contribution for the Christians in Judæa.

15. ἔταξαν ἑαυτούς. The stress is on *ἑαυτούς*, "ap-

pointed *themselves*," *i. e.* "of their own accord," in the first burst of zeal which followed their conversion" (comp. the classical quotations in Wetstein).

16. ἵνα καὶ ὑμεῖς ὑποτάσσησθε. The emphatic *ὑμεῖς* is in allusion to the play upon *ἔταξαν* and *ὑποτάσσησθε*, and the sense is, "You know the zeal with which the household of Stephanas appointed *themselves* to their work. I exhort you that *you, for your part*, should appoint to *yourselves* the task of obeying them."

τοῖς τοιοῦτοις, *i. e.* "Such as the household of Stephanas."

συνεργῶντι. "That works *with them*," and the force of the *σὺν* is, as it were, carried on to *κοπιῶντι*, there being no Greek compound of *συνκοπιᾶω*.

17. χαίρω δέ. This may be viewed, either as introducing a new topic, or as resuming the previous subject in a different manner, according as the three men here mentioned are regarded as distinct from, or identical with the household of Stephanas. The latter on the whole seems the more probable, from the conclusion *ἐπιγνώσκετε οὖν τοὺς τοιοῦτους* in verse 18., which seems like a repetition and final summing up of verse 16., and it is quite after St. Paul's custom, to



ὅτι τὸ ὑμέτερον ὑστέρημα αὐτοὶ\* ἀνεπλήρωσαν· <sup>18</sup> ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

<sup>19</sup> Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζον-

\* οὗτοι.

bring out a point in which he is deeply interested, a second time. *παρουσία*, "arrival."

From this verse it may be inferred that Stephanas, Fortunatus, and Achaicus, were now at Ephesus; nor is there any proof that they carried back this First Epistle which, as is implied in verse 12., was probably sent by Titus.

τὸ ὑμέτερον ὑστέρημα αὐτοὶ ἀνεπλήρωσαν. "They in their own persons supplied the void occasioned by your absence from me." Compare Philipp. ii. 30.

18. ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. "For they refreshed, reinvigorated my spirit, and by a necessary consequence of our sympathy, yours also." It is a concise expression of the same consciousness of identity of feelings and interests, which expresses itself so strongly in 2 Cor. i. 3—7. For the expression compare ἀναπέπαιται τὸ πνεῦμα αὐτοῦ (*i. e.* of Titus), 2 Cor. vii. 13.

ἐπιγινώσκετε. "Acknowledge:" "Recognise as your guides;" like εἰδέναι, in 1 Thess. v. 12., and γιγνώσκω (as distinguished from ἐπίσταμαι) in Acts, xix. 15. (or from οἶδας), in John, xxi. 15.

19—21. Lastly, in this, as in the Epistles to the Romans, Philippians, and Colossians, come the salutations and the benediction. The salutations are threefold: (1.) Those from the Churches of Asia (*ἐκκλησίαι τῆς Ἀσίας*). Here as in xvi. 1., the plural is properly used to denote the Christian congregations in the several cities of proconsular Asia, of which the chief are those seven enumerated in the Apocalypse; Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, all situated within the limits of the Roman province, called "Asia," as being the first part of that continent which came into the possession of Rome through the bequest of Attalus, king of Pergamus. From this passage, as well as from Rev. i. ii. iii.; Col. iv. 16., it would seem that they were all, more or less, connected with each other in the same circle of Christian brotherhood.

(2.) The salutation from the congregation which assembled in the house of Aquila and Priscilla. Aquila was (like his famous namesake, the translator of the Old Testament), a Jew, from Pontus, who had taken up his residence in

ται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα\* σὺν τῇ κατ’

\* Πρίσκιλλα.

Rome (Acts, xviii. 2.). His wife is mentioned so prominently wherever her husband's name occurs, in three instances (Acts, xviii. 18. 26.; Rom. xvi. 2.) preceding it, that it is plain that she was distinctly known, not merely in connexion with him but on her own account also. She is called Prisca in the Epistles (here and Rom. xvi. 1.), and Priscilla in the Acts (xviii. 2. 18. 26.); a Roman name which may indicate what seems implied in Acts, xviii. 2., that she was not of Pontic birth. In Martial, Suetonius, and Tacitus, “Livia” and “Livilla,” “Drusa” and “Drusilla,” are used for the same person (see Wetstein on Romans, xvi.). They had been driven from Rome by the Edict of the Emperor Claudius, and settled in Corinth, where they fell in with St. Paul, and received him in their house during the whole of his first residence there (Acts, xviii. 3.). Subsequently they had accompanied him from thence to Ephesus, and there remained whilst he went on to Jerusalem, and till he returned (Acts, xviii. 18. 26.). Hence resulted the connexion with the Corinthian Church, implied in this salutation, and their presence at Ephesus, at the date of the composition of this Epistle. The expression “the Church in their house”

(τῇ κατ’ οἶκον αὐτῶν ἐκκλησίᾳ), which is repeated in connexion with their names in Rom. xvi. 2., implies a congregation distinct from that of the native Ephesians, probably of foreign settlers like themselves, such as had naturally brought them into connexion with Paul at Corinth, and subsequently with Apollos at Ephesus (both strangers in the respective cities where the meeting was effected Acts, xviii. 2. 26.). The greater earnestness and devotion expressed in their greeting (ἐν κυρίῳ πολλὰ, “a full Christian greeting”) would be naturally occasioned by their intimacy with the Corinthian Church.

(3.) The salutation of “all the brethren.” Who is here meant, was clear to the Corinthians, but obscure to us. It may be: either the Christians of Ephesus; or the brethren spoken of in verses 11, 12., or a general summing up of all the Christians within reach of his communication, as in Rom. xvi. 16.; 2 Cor. xiii. 12. The injunction to salute each other with a sacred kiss is repeated in Rom. xvi. 16.; 2 Cor. xiii. 12.; 1 Thessa. v. 27.; and has therefore no special connexion with the Apostle's desire for the restoration of concord between the Corinthian factions. It was the common form of affectionate Eastern

οἶκον αὐτῶν ἐκκλησίᾳ. <sup>20</sup> ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

<sup>21</sup> Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. <sup>22</sup> εἴ τις οὐ φιλεῖ

salutation, transferred to the forms of Christian society, and hence the epithet of ἁγίῳ "holy." The practice continued in Christian assemblies, chiefly at the time of the celebration of the Eucharist. It is first described by Justin (Apol. i. 65.). In the regulations to prevent disorders are laid down in the Apostolical Constitutions, viii. 11., and the Canons of Laodicea (Can. 19.), which enjoin that before the Communion, the clergy are to kiss the bishop, the men amongst the laity each other, and so the women. On Good Friday it was omitted, in commemoration of the kiss of Judas. Down to the fifth century (Augustin. contra Pelag. iv. c. 8.) it was given after Baptism, and was afterwards superseded by the salutation "Peace be with thee." It was technically called ἡ εἰρήνη "the Peace," Conc. Laod. Can. 19.

It is still continued in the worship of the Coptic Church. Every member of the congregation there kisses, and is kissed by the priest. In the Western Church it was finally laid aside in the thirteenth century.

21. He winds up the salutations with his own farewell written (not like the rest of the letter by an amanuensis, but) by his own hand. The ex-

pression occurs besides in 2 Thess. iii. 17.; Col. iv. 18.; in the former passage, with the addition "which is a sign in every Epistle." This might seem to imply that he always added this mark of his own handwriting at the end of each Epistle to guarantee its genuineness. As, however, the phrase occurs nowhere else, and as Rom. xvi. 22. ("I, Tertius, salute you"), seems to imply that in that instance the whole Epistle, even down to the very last words, was written by the amanuensis, this attestation was probably confined to such Epistles as especially needed it from being addressed to Churches who questioned his authority, or amongst whom (as in the case of Thessalonica, 2 Thess. ii. 2.) doubts had arisen as to the genuineness of his communications. Accordingly in the two instances in which his authority was most violently assailed, Corinth at the time of the Second Epistle, and Galatia, the Epistles to those Churches were apparently written, not merely in the conclusion, but the former in great part, (2 Cor. x.—xiii. see 2 Cor. x. 1.), and the latter throughout (Gal. vi. 11.) by his own hand. For other reasons the same is the case with

τὸν κύριον\*, ἦτω ἀνάθεμα. μαρاناθά. <sup>28</sup> ἡ χάρις τοῦ κυρίου

\* add Ἰησοῦν χριστόν.

the Epistle to Philemon (Philem. 19).

The amanuensis of this Epistle was probably Sosthenes (see i. 1.). Although it is not expressly stated, yet it seems probable that the whole of the rest of the conclusion was like the closing salutation, in the Apostle's own handwriting, which would account for the greater solemnity and abruptness of the sentences.

22. εἴ τις οὐ φιλεῖ τὸν κύριον. This peculiarity in the use of φιλεῖν for ἀγαπᾶν, (compare especially Eph. vi. 24), is occasioned probably by the fact that οὐ φιλεῖ is taken as one word, a milder expression for μισεῖ, like οὐκ ἐκκρατεῖνται in vii. 9. for ἀκρατεῖνται; and for this purpose οὐ φιλεῖ was more natural than οὐκ ἀγαπᾶ.

ἀνάθεμα is "accursed," as in xii. 2.; Rom. ix. 3.; Gal. i. 8.; Matt. xiv. 71.; corresponding to the Latin "sacer," and to the Hebrew "cherem."

"Maran-atha," is a Syriac formula in Greek characters, signifying "The Lord has come, or "the Lord will come." The word "Maran" is the longer form of "Mar," the Chaldee (or later Hebrew) word for "Lord," and used as such in Dan. ii. 47., iv. 19. 24., v. 23., familiar also in modern times as the title of ecclesiastical dignitaries in the Syrian

Church, and as the origin of the name of "Maronite." "atha," (ܐܬܬܐ), is frequently used in the poetical books of the Old Testament for "comes," and so also in Chaldee. (Dan. iii. 2., vii. 22.; Ezra, iv. 12., v. 3.).

There can be little doubt that the whole phrase is introduced and preserved in the original language, in order to give greater force to the previous curse; as in like manner the Syriac "Abba" is preserved in Rom. viii. 15., Gal. v. 6.; and Hebrew words, such as Abaddon, Armageddon, are retained in the Apocalypse. "Amen" in some MSS. at the end of verse 22. would seem to follow the *blessing* in verses 23. 24., as *Maran atha* follows the *curse* in verse 22., But the precise meaning of this Syriac phrase is ambiguous. If it means "The Lord has come," then the connexion is, "The curse will remain, for the Lord has come, who will take vengeance on one who rejects him." This is the meaning affixed to the words in the story which accounts for the origin of the name "Maronite," by a tradition that the Jews in their expectation of a Messiah, were constantly saying "Maran" ("Lord"), to which the Christians answered "Maran atha," i. e., "Why do you expect the

Ἰησοῦ χριστοῦ μετ' ὑμῶν. <sup>24</sup> ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. [Ἀμήν.] \*

\* add Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφάνου καὶ Φουρτουνάτου καὶ Ἀχαΐκου καὶ Τιμοθέου.

Lord? *He is come,*" and hence the name "*Maronite*" as applied to Jews, and especially Spanish Jews and Moors, who confessed "*Maran,*" but not "*Maran atha,*" (see Estius). If it means "*The Lord will come,*" then the connexion will be, "*This is the curse, and beware how you incur it, for the Lord is at hand.*" Compare (in support of this view) a similar abruptness of introduction in Phil. iv. 5. "*The Lord is at hand.*"

The singularity of the expression would be mitigated, if there were any proof (which there is not) of any such phrase having been used in the Jewish liturgies.

The word "*anathema*" occurs frequently in later ecclesiastical censures; the words

*Maran atha* never. See Bingham. Ant. xvi. ii. § 16).

It is, however not improbable that it may contain a reference to Malachi, iii. 1., iv. 24.: "*The Lord shall come. He shall come;*" "*Lest I come and smite the earth with a curse;*" (see Hengstenberg, in Christology;) although it must be acknowledged that in neither place is "*Maran,*" or "*atha,*" the word employed.

23. ἡ χάρις. "the favour or goodness." See on 2 Cor. xiii.

24. ἡ ἀγάπη, i. e. ἔστι.

The subscription, which is contained in no ancient MSS., is manifestly incorrect being a false inference from διέρχομαι in xvi. 5. From xvi. 8. it is certain that the Epistle was written, not from Philippi, but from Ephesus.

PARAPHRASE XVI. 1—24.—“ *There are still some practical remarks to be made in conclusion :*

“ I. *Remember to have the money for the poor Christians in Judæa ready when I come ; and the best way of having it ready is that which I formerly suggested to the congregations in the cities of Galatia, namely, that every one should on every Sunday lay by something privately ; and then, when I arrive, it shall either be sent by your approved messengers, or taken by myself to Jerusalem, according as it may seem deserving of one or the other mode of transmission.*

“ II. *I wish to announce to you that I have changed my plan. Instead of coming to you on my way to Macedonia, I shall come to you after I have been in Macedonia, and remain with you, not as I had formerly intended, on a transient visit, but for a long time, probably through the winter. Meantime, I shall remain at Ephesus till the beginning of summer ; for I have great opportunities to use and powerful obstacles to surmount.*

“ III. *Timotheus will probably not have reached you so soon as this Epistle ; but, whenever he does come, encourage and re-assure his timidity and his youth ; remember that he is a true representative of myself, and send him on to meet me ; for I expect him to return with the Christians who bear this letter.*

“ IV. *Apollon would have been the natural person to have accompanied them, and I earnestly entreated him to do so ; but he steadily refused ; though he will come, when the cause for his present refusal is removed*

“ *In conclusion, remember how great a conflict you have to carry on. Be on the alert, stand fast in your*

*faith, nerve yourselves for the battle ; and, at the same time, let all be done in the spirit of Christian love.*

*“ V. I have yet a few words to add. You know the slaves and family of Stephanas ; how they were my first converts in Greece, and how they made it their business to serve the poorer Christians. Be it your business to obey them and all like them. And you know how I rejoice in the arrival and presence of Stephanas, Fortunatus, and Achaicus ; how they fill up the void of your absence ; how they lighten the load, both of my spirit and of yours, by communicating your thoughts to me, and mine to you. Such are the characters that you ought to recognise and esteem.*

*“ VI. Receive the salutations of the congregations in the cities of Proconsular Asia. Receive the salutations of the congregation of foreign settlers, which meets in the house of your former friends, Aquila and Prisca. Receive the salutations of all the Christians in this place. Salute each other by the sacred kiss of Christian brotherhood. Receive my own salutation in my own handwriting.*

*“ VII. In conclusion, may he who turns away from our Lord without love be doomed to the curse which is His proper judgment. Maran atha. - May the goodness and the blessing of our Lord be with you. My Christian love is with you all. Amen.”*

END OF THE FIRST VOLUME.





